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A Mural in the Hall of Religion, A Century of Progress Exposition

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Photo, H. Armstrong Roberts

"Help us, O God, to make the life of man
As lovely as the world in which he lives;
The brotherliness of humanity
Equal to the beauty of nature."

EDITORIAL

The Journal This Month

IN this issue of the *Journal* the Board of Editors presents the first of a series of devotional articles by Dr. William H. Boddy, of Minneapolis. Those who are familiar with Dr. Boddy's style of writing and his splendid combination of personal religion and social outreach will not want to miss any of these articles.

Leaders of youth groups in the church school will find a number of helpful articles in this issue. Intermediate leaders will want to give special consideration to "Out the Window—and in Again." All workers with young people will want to consider the articles by C. Melville Wright and Lois M. Kugler, and such an article as "Teaching Teachers of Temperance" should not be overlooked by any church school worker.

The story of how one librarian has carried on religious education through her public library should be suggestive of work that might be done in many communities.

Nevertheless—A New Year!

THE small ship of our cause is thrust into a dangerous sea these days. The waves of our age are high—and deep.

The social and economic order that we trusted to support us while we sought, even slowly, to change it has run its inherent course more quickly than we thought—and is now being rebuilt, or will be, by others.

The war that was to end war seems to have dropped the seeds of other conflicts from the very hand that many of us thought to be beneficent even though hard.

The forces that in the last fifteen years were, we hoped, to bring the nations closer together have done just that—but only so that they can see each other better, sense their conflicts more, and hate each other more bitterly.

National jealousies that we hoped were being lessened by world intercourse are flaming anew in every land.

In two states, on opposite coasts, one governor offers to pardon lynchers if local authorities arrest them and the other sends state troops to arrest them when local authorities refuse. The commendations and condemnations of the governor who publicly repudiates the law he is sworn to enforce reflect a serious division of public opinion on this vital issue.

Vast and ramified economic currents undermine the financial support of causes for which lives have been paid—and we can only "make adjustments" and go on as best we may.

Nevertheless—a new year is on us.

Nevertheless—though trouble makes the headlines, millions of homes are still teaching decency and goodwill, countless schools still create character, multitudes of churches still introduce people to God and show them how to share in his redemptive purpose.

Nevertheless—a boy in his teens devotes himself to his community, to his church, to his school, and to his home. He does not exert the influence of the recalcitrant governor of a state—now. But some day—

Nevertheless—each of us can take a new spiritual inventory of himself, decide to dig deeper in the quest for facts, look more intently for the larger vision of history, see more clearly our own sacrificial path, and wait more often in the silent places for the Voice that speaks when people listen.

Nevertheless—a New Year!

The Inner Weariness of Our Day

THREE popular novels, four magazine articles, and five short stories, all read within a period of three or four months, do not prove anything. They are altogether too small a drop in the ocean of literature to indicate a trend. But when they are all along one line, and when one is conscious that a vast amount of other modern literature is along the same line, they do leave a distinct impression on the mind. And that impression is this—*much of modern life, as expressed in its predominant literature, is definitely in a rut of pessimism, futility, and despair.* That condition of mind finds its voice through an evident absorption in the sordidness of life, in the ceaseless round of meaningless affairs, in the absence of all meaning or purpose for the average man in the details of his life, in an ignorance of any idealism or a superb contempt for it, and in a belief, expressed or inferred, that puny man is a helpless spider in an inexorable web of futility and tragedy spun jointly by the universe and himself. Multitudes of people seem to alternate, as one writer has put it, "between a whipped up excitement and a stifled yawn."

One wonders, as he contemplates these jaded contemporaries of ours, if the wise words of Pascal do not fit them. He said that weariness springs from the depths of one's own heart and fills the soul with its poison. The inner springs of life have run dry for many people. They feel defeated by life, frustrated in purpose, denied any rich experience. And they take refuge in nostrums, or in calling names, or in self-pity, or in excitement, or in moody and despairing contempt for life. Such is too much the mood of our times.

The causes of this condition we have not space to discuss. But the remedy must be considered. It lies, we believe, alone in those forces in our world that deal with meaning and purpose. And those forces are ethics, art, creative achievement, social re-building, education at its best, religion at its highest, and Christianity in its purest and most powerful form. He who is engaged in these is counteracting the most sinister power of our time, its inward consciousness of cynicism and despair. He is helping to move average men out of little things and puerile contentments and to show them something bigger than themselves into which their little lives can be flung and by which they can be greatened. He provides for restless persons the eager peace of surrender to something higher than their own hats. And among all these, the Christian

teacher of religion should be fortified by the thought that he deals with an old and abundantly tested answer to the languid and diffusive drift of life; he introduces persons of all ages to One who has provided channel and power to men by the simple but transforming invitation, come with me and I will make you to become sharers with me in my redemptive purpose for all of life.

"Are Ye Able?"

DURING the coming year it is likely that many religious and philanthropic organizations and many boards within organizations will be merged or in some other way changed. Pressing financial conditions will make some of these moves necessary, and in other cases a genuine desire to discover a more efficient way of doing the work will cause the change. At any rate, the future and the fortunes of people will be involved, including no doubt many readers of the *Journal* and their friends.

What is to be our attitude toward these changes?

When we are faced with the probability of re-organization, consolidation, or merger, can we be genuinely unselfish? Can we detach our own economic security from the situation and view it calmly, in the light of the greatest good to the cause which is represented? Can we analyze the goals and consider the best organization for achieving those goals without regard to whether or not our own position will be continued? Can we give our constructive thought to the total problem without having our judgment clouded by the fear that we ourselves will be without an appointment? Can we love a cause apart from our personal stake in it?

On the other hand, organizations must ask themselves some questions. Have they released persons from their positions with too little warning, and with too little knowledge of what those persons face when they leave their employ? Have they piled burdens too heavy to be borne upon some employees with no provision for caring for such if they break under the strain? Have they adjusted fairly the necessary reductions in salary scales, not leaving too great a gap between the highest and the lowest salaries paid?

It appears to us that during this time of re-organization in all business, religious and philanthropic organizations have an unparalleled opportunity of setting an example of truly unselfish business dealings. On the part of the employees of these organizations, there must be thoroughgoing disinterestedness without regard to the perpetuation of any organization, board, or position. The organization itself must reveal the fairest, frankest, most unselfish dealings with all of its employees; it must share in Christian friendliness the resources available; and it must adjust, with due regard to the personal integrity of those involved, imperative reductions in staff and salary.

If we can approach in this fashion the problems of re-organization which are facing practically all religious and philanthropic organizations at the present time, then it is likely that a much finer, more efficient, more Christlike plan can be developed for dealing with the great issues which these organizations are trying to meet.

But more than this. Such attitudes and such conduct on the part of those working in and through these organizations will strengthen, as nothing else can strengthen, their efforts for building on the earth that fair society for which Jesus lived and suffered. They will speak with authority on questions regarding relationships among men in a common organization, regarding the necessity for making personality more important than profits, regarding the imperative demand for courage that is willing to sacrifice all that one has for the achievement of a glorious goal. And men will heed them because they trust them.

I Believe in Education

An Article from the Creed of a Christian Educator

I believe in Education.

I see the age-old custom of passing on to each new generation the gathered wisdom of the past.

I am aware of the way in which all that men have gained as to the meaning of life has been passed on by the mystery of shared experience and thus has become mine.

I look back with gratitude to those who answered my questions, guided my stumbling feet up the path of truth, and shared with me their more matured selves.

Thus, I believe in education.

I believe in education as the way of making better people.

I believe in education as a pathway to a better social order.

I believe in education as the avenue through which growing persons can come to a better knowledge and mastery of self, of the external world, and of human relations, and to a wise relationship with God.

I turn with reverence to the ancient saying, "and the Word was made flesh and dwelt among us . . . full of grace and truth," knowing because of it that God himself clothed his truth in a living person and thus became the Greatest Teacher.

I believe in Education.

A-Level Units

VERY brief mention has been made in a previous *Journal* regarding the reconstruction of the leadership training program of the International Council, the cooperating denominations, and the state councils. The first part of the new curriculum, the A-level units, is now ready for use. Educational Bulletin No. 501 (price 15 cents, cash with order) gives descriptions of the eight units which have been prepared thus far and describes *four* ways in which they may be completed. While these units may be used by any workers, they are especially for those who have not yet had much special training. Also, they are directed primarily to workers in the smaller churches, even though they can be very helpful to those in large churches. The present older leadership curricula will continue in use for some time.

It is expected that every church will be able to find persons who can lead groups in the study of these units. A leader's guide is available for each unit and may be secured for the price of ten cents a copy.

Devotion to the Kingdom

By William H. Boddy

Pastor, Westminster Presbyterian Church, Minneapolis, Minnesota

THE peace of Jesus' heart—that peace which lay far beyond the world's wist—the matchless power he manifested was his because of his utter selflessness. Jesus was the greatest experiencer of God. "There was nothing in Jesus which was not human and nothing which was only human." Even as we, he knew God in the measure that he transcended self. He recognized that he had a will of his own and that his highest duty was to lose his own impulses in the purposes of God. In the quiet garden, among the gray-leaved olive trees, he struggled and prayed, "Not my will but thine be done." Again and again he tells us that he came "to do the will of him who sent me"; "It is my meat to do my Father's will"; "Who are my mother, who are my brothers? They who do my Father's will." In these words are triumph, but back of them is lonely trial. The cross was on Jesus' heart long before it was laid upon his shoulders. Calvary was to him an oft-climbed hill. He was God's Son by his own choosing no less than by the Father's election, and he proved himself God's only Son.

Jesus summed up the Divine purpose in the phrase, "the Kingdom of God." This was the larger loyalty to which he gave himself with deep determinings. If in the wilderness of temptation one could have seen him with pale and struggle-lined face fighting the battle of his soul's destiny, one might also have seen him, now and then, climb some solitary pinnacle and look toward far horizons and murmur, "The Kingdom—the Kingdom of God." It was this Divine dream that possessed his soul. The vision of it burned like celestial fire on the altars of his heart. It would not let him go; he could not betray it. Even though it meant hardship, misunderstanding, homelessness, and lonely death, he was "loyal to the royal" within himself. And when Jesus said, "If ye lose your life, ye will find it," he spoke out of the profound depths of the divinest adventure spirit ever made.

The Kingdom calls across the years. Only its foundations have been laid. It waits for those who will join the master-builder in the high hazard. The ideal is imperial. It admits of no compromise. It demands the uttermost measure of devotion. It is nothing less than the reign of love, the enthronement of positive goodwill in every area of human activity. It means meeting every situation of life with creative kindness; it is nothing less than human personality become a channel for the Divine affection. And if anyone thinks that is not a costly consecration for a selfish human soul, let him try it.

Devotion to the Kingdom must begin with a personal act. It is first a deep, inward surrender. It is at the calvary of the soul men are saved—saved from an insistent and absorbent self. "Delivered from the clampering clutch of self, we are built up into a re-collected consciousness of God." Dean Inge is right when he asserts St. Paul's words, "I die daily," are the "most hopeful, most optimistic view of life that has ever been propounded." It means that through an infinite number of tiny, everyday choices the lower is rejected, the higher is chosen, until this death is the soul's habit and from it comes the personality's resurrection unto life. But forget it not! The Kingdom, in its beginnings, is within you—in the far deep of the soul's choices and motives and aspirations. We deceive ourselves when we think we can contribute to the Kingdom's coming by the altruistic activities of half-surrendered lives. A passion for kingdom-building in the larger areas of society may be a subtle escape from the necessity of facing the selfishness of our own souls. "If you have run with footmen and they have wearied you, how will you contend with horses?" How, indeed! The challenge still stands, "If any man will come after me, let *him* take *his* cross."

But the Kingdom does not end with personal experience. Of course, contrasting the personal and the social gospel is a false antithesis. One cannot limit love and keep it. One cannot share the kingly kindness of Jesus in family and neighborhood and supinely submit to creeds and practices that betray love in the complex relations of social life. If God is love, that is, if love is the basic reality of life, then we have got to dare to build all our institutions so that they shall be the instruments of creative goodwill. We cannot go on exalting cooperation in the home and competition in the mart; democracy in politics and tyranny in industry. Jesus did not say, "You must not serve God and mammon"; he said, "You *can* not." The Kingdom, as Jesus conceived it, can mean nothing less than the changing of the fundamental motives of collective life. "Seeking first," and with passionate purpose, for what Jesus called "added things" has made our misery and wrought our woe. There must be a complete transvaluation of values. Only when righteousness and justice and personal good are the highest ends of all our human striving shall we find the path to peace.

This means struggle. But above all it means personal sacrifice. Some of us who believe in the Kingdom have got to be willing to suffer for it. We cannot go on being the contented beneficiaries of a system that is careless and cruel and inhuman. Since wealth has been the *summum*

bonum of our money culture, perhaps some of us shall have to renounce it with the desire for it and take the way of voluntary poverty. One cannot help wondering what might happen to the world if the church, or a portion of it, would suddenly do that. Dreams? Yes. But dreams have built kingdoms! Certainly, before there is any general embracing of the principle of sacrifice, the example will have to be set by a few heroic hearts. "How could Germany have been saved from her present state?" a foreign correspondent, recently expelled from Germany, was asked. He replied slowly and thoughtfully, "She could have been saved by about ten men if they had died for her. They might have turned the dark tides of recent history." Then he turned to his questioner, "You are a pacifist? Are you ready to die? If not, you have no right to call yourself pacifist." Nothing in the journalist's conversation gave an inkling that he had even heard of the doctrine of atonement. And he seemed to listen a bit perplexedly as his interrogator murmured, "Calvary! Calvary!"

Devotion to the Kingdom is going to cost much in the future. The lines of moral conflict are being closely drawn. The crisis is not far off. To refuse the coward's compromise will mean misunderstanding, contempt, and financial loss. Men do not easily give up the propositions upon which their worldly success has been achieved. Selfishness is entrenched behind social custom and often behind religious sanction. Have we the courage to resist it? During the French Revolution some rebels wrote to a philosopher saying, "We are having a great time here. Our heads are in danger; come and add yours." Those moral meanings we call the Kingdom demand that kind of devotion.

How hopeless, if we depended upon ourselves—the selves we know—sniveling, shrinking, compromising selves. But there is released a deeper, diviner self when one surrenders with brave abandon to the highest vision the soul has seen. "Come, let us go and die with Him," said Thomas in heroic despair. But the disciples did not die. Because of their loyalty they cannot die. Deep in the life of all of us there is a buried self waiting the trumpet call of that judgment day when, once and for ever, at all costs we choose Christ and the Kingdom.

But that is not all. The sense of divine comradeship becomes radiantly real when self is lost in the larger loyalty. It is on the slopes of Golgotha that the soul finds the Great Companion—he learns through him that strength can be made perfect in weakness. In Bernard Shaw's "St. Joan," when the maid stands before her judges, she replies to their warnings, "I am alone. Do not think you can frighten me by telling me I am alone. I have always been alone. France is alone; God is alone. What is my loneliness to the loneliness of my country and my God? I see now that the loneliness of God is his strength. My loneliness shall be my strength, too. It is better to be alone with God. His friendship shall not forsake me, nor his counsel, nor his love. In his strength I will dare and dare and dare until I die."

That is devotion to the Kingdom. Nothing less can bring the answer to the prayer, "Thy Kingdom come."

This is the first in a series of four articles by Dr. Boddy. Succeeding articles will deal with sacrifice and suffering, immortality, and the implications of the Easter message for our present day.

Annual Meeting and Convention

Stevens Hotel, Chicago, February 7 to 17, 1934

THE Annual Meeting of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 7 to 17, 1934. In connection with the Annual Meeting this year will be held the Quadrennial Convention of the Council.

The Convention will open with a brief business session on Wednesday afternoon, February 14. This will be followed by a popular banquet in the evening given in honor of our President, Mr. Russell Colgate, which promises to be a most delightful event. Sessions of the Convention will be held on Thursday forenoon and afternoon, February 15. Among the prominent speakers at the banquet and sessions of the Convention will be Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, and President of the Federal Council of Churches; Dr. Luther A. Weigle, Dean of the Yale Divinity School, and Chairman of the Educational Commission; Dr. W. W. Charters, of the School of Education of Ohio State University; Dr. Joy E. Morgan, Editor of the *Journal of the National Education Association;* Dr. Harold McAfee Robinson, Chairman of the Executive Committee of the International Council of Religious Education; Mr. O. H. Cheney, President of the Religious Education Foundation; and Dr. Hugh S. Magill, General Secretary of the International Council.

Formerly the committees of the Educational Commission held meetings annually during the last week in April and the first week in December. In order to hold down expenses, these committees did not hold their usual April and December meetings during 1933, but will hold somewhat longer sessions in connection with the Annual Meeting in February. The following is the schedule of meetings as arranged:

WEDNESDAY, THURSDAY, FRIDAY, SATURDAY, FEBRUARY 7 to 10—Meetings of Committees of the Educational Commission.

MONDAY, TUESDAY, WEDNESDAY, FEBRUARY 12 to 14—Meetings of Professional Advisory Sections.

WEDNESDAY AFTERNOON AND EVENING AND THURSDAY FORENOON AND AFTERNOON, FEBRUARY 14 and 15—Sessions of the Quadrennial Convention, including the banquet Wednesday evening.

THURSDAY EVENING AND FRIDAY FORENOON AND AFTERNOON, FEBRUARY 15 and 16—Meeting of Educational Commission.

FRIDAY EVENING, FEBRUARY 16—Meeting of Board of Trustees.

SATURDAY, FEBRUARY 17—Annual Meeting of Executive Committee of International Council.

In accordance with the By-laws of the Council, the Quadrennial Convention is a delegated body composed of the following: (a) the officers of the International Convention; (b) the official membership of the International Council of Religious Education; (c) the employed staff of the Council; (d) the members of the professional advisory sections of the Council; (e) the members of the standing committees of the Council; (f) the life members of the Council; (g) the sustaining members of the Council; (h) additional delegates chosen by the state and provincial councils and by the denominational boards which are constituent members of the Council, on such numerical basis as the Council may determine.

When Martin Joins the Church

By C. Melville Wright*

How does a program of religious education stand up to the need for evangelism? Does it, can it, secure Christian decisions? This article by a director with a long experience in this field has an answer.

MARTIN CAMERON is a keen, wholesome, twentieth-century boy. He has just passed his fifteenth birthday. Important decisions which vitally affect his future are being made, as he well knows. One of these is his understanding of and relation to Christ and his church. Martin represents a host of boys and girls who have grown up in the church and for whom such a decision is becoming important as the Easter season draws near. What is to be done about the matter? How can Martin's church relationship be established most wisely?

What the Church Has Already Done

The church has already done a good deal in its answer to this question. The leaders of the church have for years sought to help their boys and girls to a clearer appreciation of the meaning, purpose, and challenge of Christian living today, so that as they grow each progressive step may be as rich as possible in spiritual achievement. They have made no superficial emotional appeals. They have discouraged temporary pledges and transient decisions, made today and forgotten or regretted tomorrow. Rather, in perfectly normal ways, they have interpreted for growing boys and girls the necessity for intelligent action on the everyday issues that confront them and have made clear to all the positive values they may derive from their associations in the church. These leaders have consistently stressed the benefits to boys and girls of standing together to create and maintain in school and community the standards that they know contribute to individual growth. The young people have responded so heartily that they already acknowledge freely and with much satisfaction the fact that their church has become a constructive force in their lives.

All the influences surrounding Martin from his earliest days have been helpful. His parents are plain people with limited resources, but through community and church study groups they have discovered and applied dependable methods of guiding youth. In their home they have constantly sought to maintain an atmosphere of genuine love and goodwill, and to make their boys comrades in the enterprise of living together. In school Martin has been most fortunate, coming under the influence of a high type of Christian men and women. His chums have been alert and honorable fellows who give others a chance to share honors and "play the game" with enthusiasm and good sportsmanship. In his church, as must be obvious, the young people have a large place. What they do definitely supplements their programs elsewhere, in home, school, and community, so that they find abundant opportunity Sundays and weekdays to develop their interests, to give expression to their varied abilities, and to get adequate answers to some of the big questions that they face.

The Class in Church Membership

So, then, as a part of this church program it was announced early in the season that their minister would like to meet a group of the young people to discuss with them the most vital matters pertaining to church membership. This was exactly what Martin wanted. He at once set aside the time required—one hour a week for six weeks—and enlisted the interest of others in the group. They did not commit themselves in advance to any decisions beyond an honest undertaking to engage in a quest for facts and a clear understanding of what is involved in uniting with the church.

The first session of the class evoked a hearty response from the twenty young people present in the attractive, home-like room of the church. The pastor made it clear that he was not there to deliver some old sermons, but to place at the disposal of the group his experience in helping young people to think through these important matters. He then listed on the blackboard the questions which he had found similar groups facing, and had the group examine the topics to discover which of them were most pertinent for the present group, decide what content should come under each heading, and add other topics as it seemed necessary.

They then discussed the necessity for boys and girls making some clear-cut decisions concerning the *direction* of their lives. The familiar lines of John Oxenham's "Ways" were taken as a key-thought for their studies.

They were led to discuss and share their own difficulties and problems along such lines as: showing one's colors; habits; getting in with the right group; what it means to climb the high way; influences that help; what Jesus meant by "eternal" life and the qualities that enter into it.

At the second meeting, in accordance with the agreement of the group, the minister discussed the topic: "How We Know God." He first indicated the difference between knowing God, knowing *about* God, and believing *in* God. He then traced the progress of the idea of God as revealed in the Bible. Some of the outstanding positions of the creeds through the centuries were presented, and in response to a pointed question he dealt with the influence of modern scientific discoveries upon our ideas of God. Some other questions that were presented by the group and dealt with were:

Do we know God in the same way as the people of the Old Testament knew him?
Does he speak to us as he did to Moses, Abraham, the Prophets, Paul?
Where is God?
Why did they think of him as "up in Heaven"?
Does our knowledge of God grow as we get older?
What did Jesus mean when he said, "God is a Spirit"?

This all led to a summary of the thoughts presented on the nearness and reality of God.

The third meeting of the class faced two large questions: "What do we know about Jesus?" and "What is the main function of the Church?" The pastor first gave a summary of the conclusions upon which most scholars agree regarding the Gospel records telling of the earthly life and teachings of Jesus. It was quite a new and different approach

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for nearly all the young people, but they were keenly interested and could understand clearly the reasons for the four Gospels and how they supplement each other. They saw that, in the light of Jesus' teaching, we should think of his church not as a mere organization or institution or set of buildings, but as a fellowship of kindred souls working for the betterment of humanity and the extension of the Kingdom of God. In response to a request for a definition of "the church," one of the girls gave this simple, yet far-reaching sentence: "I think of the church as a group of friendly people helping each other to live up to their best as Jesus did and wants us to do."

For the fourth meeting of the group, the pastor had prepared a careful outline on the place of the sacraments in the church. He dealt first with the value of symbols. Quoting a recent author, he interpreted this thought:

"Language fails in delicacy, precision, richness. We need a symbol to touch a spring which shall open the doors through which the soul may pass into the opulent gardens of truth and in them breathe a fuller, wider life. Beyond question, symbolic actions gain for truth an impressiveness, an awe, a reverence beyond all that words can give." He then discussed certain of the historic ceremonials and observances of the church, and focussed the thought of the group upon the central observance of Christians through the names by which it has been known: the Lord's Supper, the Breaking of Bread; the Eucharist; the Sacrament; the Communion. Questions were asked, difficulties and misunderstandings cleared up, and conclusions reached as a result of group discussion and thinking.

The fifth session was given to a discussion of practical questions raised by the group, such as these:

How shall we prepare our minds and hearts to derive greatest benefits from the first Communion service and from each succeeding one as we participate?

How may we actually take part in the Communion service most profitably during the observance?

What positive suggestions are there available from the experiences of those who have found it so helpful?

What happens after such an experience?

What can we do to follow up the Communion hour in a way that will lead on to still larger areas of thought and abundant living?

The concluding session of the group proved a fitting climax to the series. These two questions were discussed: "What may young people expect of their church?" and "What may the church expect of her young people?" A blackboard summary revealed the trend of thought:

Young People May Expect of Their Church—

1. Opportunity for happy fellowship and to develop worth-while friendships.
2. Adequate instruction concerning the great questions of racial and religious thought.
3. Helpful experiences of worship through which perspective is maintained and inspiration given for life's more difficult tasks.
4. Positive guidance for dealing with actual situations; not hedging members about with negatives and restrictions, but frankly facing practical problems as we meet them today.
5. Opportunity for and direction in helpful service for others; learning to do with satisfaction what really proves worth while, tending to promote goodwill and brotherhood.

What the Church Expects of Young People—

1. Intelligent interest and active participation in her enterprises.
2. Regular attendance at services, developing a readiness to share, with the minister and others responsible, constructive suggestions for building up the cause and interesting others in it.
3. Carrying into practice in daily life the ideals and principles for which the church stands.
4. Contributing as opportunity permits of time, money, energy, and thought to make successful the projects which the church must promote.
5. Earnestly studying the great essentials of religious living so that a life philosophy may be developed by each one, to stand the tests of life.

What Happened as a Result of the Class

As this last meeting of the group concluded, the minister expressed his appreciation of the fidelity of each member and, without asking for commitments of any kind, invited each one to ponder seriously the next step to be taken and to see him personally at the times he was setting apart for interviews, so that he might know each one more intimately and help with any specific problems. It meant busy days ahead for him, but so important were these concerns of his young people that he felt it necessary to give them foremost place. The young people, on the other hand, were enthusiastic in their expression of gratitude for the leadership they had enjoyed. They had found a new and larger view of the church. To join the church now meant to each one of them entering a living fellowship, and linking up with the greatest positive force for human betterment in the world today. They now had a background of understanding which enabled them not simply to express adherence to certain doctrines, but to embark more definitely upon a quest for reality with a better knowledge of what helps were at their disposal. Thus to declare their loyalty to Christ and his church meant not that a process was ended, but that a new phase of a larger career was begun.

Martin Cameron and his friends will not soon forget that memorable Sunday which marked their step forward. In the morning the intermediate, senior, and young people's departments of their church school came together and all entered heartily into their service of consecration during which the minister spoke to the young people on "The Reality of the Quest." It was a cordial welcome to those who had decided to cast in their lot with the church and a vigorous challenge to all to Christianize our every relationship of life today.

When the young people were formally received into the membership by the congregation that morning, there were many glad and expectant hearts. Something happened to some of the parents during that hour that changed their lives. Even some who, through the years, had become accustomed to receiving new accessions into the membership were deeply moved, for these young people were possessed of a new spirit—intelligent, eager, enthusiastic, and full of unusual hope. The pastor was more profoundly conscious of what was happening than anyone else, for he could evaluate the steps as he had seen them in the progress of these young people whom he loved. He knew what it would mean in their lives. This that had happened was not something spasmodic, emotional, occasional, or unreal. It was deep, well-considered, and balanced—the fruit of an educational ministry. He thought of what it might mean to thousands of boys and girls in this land as similar opportunities are offered to them. He gave thanks to God for the privilege of leadership he had found, for the response of youth, and for the new possibilities involved in all that had happened through these weeks. He prayed with fervent desire that in all church families everywhere there might be developed such a spirit and such methods as would win young people to dedicate their lives understandingly to Christ and his way of life. With earnestness and zeal he desired for every minister, superintendent, teacher, and parent a similarly inspiring experience to that which he and his fellow workers had found when Martin Cameron and his friends joined their church.

Out the Window—and in Again

By Rowena Ferguson*

THE window which figures largely in this story is broad with a low sill opening on the outside to a down-town alley, and on the inside to one of those corners of a church room which offers itself to be screened off for use by a class in the church school. This particular corner was intended for a class of intermediate boys but on any Sunday you might find them in any other part of the church than their designated niche. You could not escape being aware of them for had your ears been deaf to their shouting, it is probable you would have been stampeded as they raced around, or even hit by a stray paper-wad.

Probably the person most uncomfortably aware of them was the counselor of the intermediate department who was just taking up her duties and whose main job, according to the general superintendent, was "to do something about that awful class of boys." Accordingly, she had secured a new teacher (there had been a succession of them, the most enterprising of whom had given up at the end of six months), and on the Sunday our story opens, she had managed to collect six of the boys into a semblance of a class to present to him. Not many minutes later, however, she was recalled by the teacher, very spluttery and red in the face.

"They've gone," he said.

"Who's gone? You mean the class?"

"Yes. *They went out the window.*"

It was literally the truth! The new teacher was too indignant to be coherent so that exactly what happened was not clear to the counselor, but at all events the class had stepped out of the window into the alley and had disappeared.

Making amends as best she might to the insulted dignity of the teacher, she determined to tackle the situation directly the next Sunday. At that time it was necessary to gather in the boys from the interesting hostilities of a well developed paper-wad war. At last upon much insistence, eight of them came into their corner, some sullenly, some sheepishly, but all reluctantly. The space, about eight by eight feet, was all too full, the counselor noticed, when eight boys had arranged themselves over eight chairs.

"We are going to talk about a very important matter," she began, "so important that you won't need to entertain yourselves with paper-wads. Will you please give them to me?" There was such a quantity that it took several minutes to collect them all.

"We will pass over your rude behavior last Sunday and hope that each of you will make whatever personal apology seems necessary to you. However I do want to know what's wrong. What do you come to Sunday school for? What kind of teacher do you want? What is your idea of a Sunday school anyway?"

At first the conversation was slow because all the boys were on their guard, but as they came to feel that the counselor was genuinely interested in changing the situation and not in upbraiding them, they gradually discussed the matter with some freedom. Their reaction was fragmentary but decisive. "It's so dumb." "We want to do something." "He was a flat tire." "It's not any fun."

From these statements, which were representative of the discussion, the counselor built a picture of boredom, cramped quarters, and energy going to waste, and not one of malicious misbehavior. Upon this conclusion she based her entire subsequent procedure.

A consultation with the teachers of the other two classes led to the formulation of some general plans which were put into effect immediately by removing all screens so as to make the available space all of one piece accommodating the twenty to twenty-five intermediates of the department nicely. The former arrangement of screening off corners for separate classes had made both the assembly space and class space seriously inadequate.

It was decided, also, that for several Sundays the entire group would meet together for the whole session under the direction of the counselor, using part of the time for worship and the rest of the time in a discussion of the questions: What do we want our department to be? How may we work toward accomplishing it? In this way, it was thought, the class of "bad" boys would not feel that they were being treated as a special problem, but that they were members of a group responsible to it and sharing its privileges.

On the first Sunday under the new plan, perhaps two things were accomplished: (1) The greater amount of space per person allowed more elbow room, thereby lessen-

Batchelder

I Am an Intermediate Boy

I am an intermediate boy.
I am well named.

For I stand between Childhood, which I have not yet put wholly off, and Manhood which I have not yet put fully on.

Thus I am a strange mixture of both — to the confusion of those who do not know me and to the joy of those who do.

Likewise I cause both confusion and joy to myself.

So I break up classes, or make them. I torment my teachers, or intrigue them. I draw pictures in the back of the hymn book and the Bible, or I etch their lessons upon my heart.

And I do the one or the other according to whether my teachers seek to repress my fading childhood or to build upon my emerging manhood.

I am an intermediate boy.

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ing the possibility of fistic combat, and reacted favorably psychologically by making every one feel more relaxed. (2) Three departmental objectives were decided upon: (a) to learn about God, (b) to help others, (c) to have fun. Their first step toward those aims was a decision to improve the physical appearance of their quarters.

No sooner said than done! The group divided itself into informal committees accepting certain responsibility for such items as hymnals, curtains, furniture, and consultation with the general superintendent about painting the walls. In the twenty minutes which remained after the session before the church hour, several long-legged fourteen-year-olds were seen scrambling up on chairs and tables taking down curtains which had accumulated the soot of an entire winter; others were dragging out various articles of debris from behind the piano.

"Why here's an old collection plate. Say, we need something to take up the offering in. I'll take this home and scrub it."

"Just look at these old hymnals. We could fix them up."

"Say, if we get the walls clean, wouldn't we need some pictures or something?"

There were several of the boys who had remained silent and aloof during the discussion, but in the end the pull of physical activity was too much for them and they plunged vigorously into the renovating process. Some times it's just a chance to move around that the "bad" ones want.

It wasn't a very "Sundayfied" looking group, a thought which was doubtless in the mind of one of the church officials as he stopped in the doorway and raised astonished eyebrows. The counselor admitted that it was not an ideal Sunday morning procedure, but couldn't resist reminding him that at least the boys were still there. They hadn't gone out the window.

From then on it was an agonizing struggle, the details of which would show many valleys of discouragement and a few peaks of triumph. When the worst features of the disorganized spirit were showing relief, the group separated again into classes, the counselor herself meeting with the "bad" boys who had given up paper-wads as a churchly sport (it might be interesting to report that nothing further had been said about them by any member of the group) but could still be touched off into uncontrolled hilarity at the merest trifle.

An additional room in the building was converted for their use—poor and plain—but better than a screened off corner and allowing more space for the assembly or worship room. Their particular lessons provided nicely for a geographical emphasis and the making of maps for permanent departmental use. The desire to make things, to do something besides sit and listen, was being satisfied. They were doing a worth-while job, a product of their own skills—those of handiwork and those of working with people—which was appreciated by the department at large. From the boys' viewpoint, the counselor could be depended upon to be friendly, to smile when things were difficult, to be tolerant of wise cracks, to expect you to do and be your best, to have suggestions when ideas ran out, and to be serious at the right time.

These were the attitudes to which the boys responded and which were learned by the counselor only after agony of spirit and a complete realization that whatever technics of activity and spacial arrangement she might employ in socializing this group, they must emerge from the essential attitudes of consistent friendliness and sincere respect for each personality.

A final picture brings us back to the window with which this experience in Christian education started. Some eight or ten weeks after the class had gone out of the window and away, the entire group was making blue prints from specimens they had gathered on a nature excursion the previous day. There were laughter and conversation but no undue hilarity or combat; there was apparent disorder but each person was happily and busily engaged in his job. The only sunlight to which the prints might be exposed was in the alley onto which the aforementioned window opened. As each print was ready to be exposed or dried after dipping, one of the boys stepped out of the window, arranged the print, and *stepped back in again.*

The worship service had been built around the idea of gratitude to God for the beauties of nature which may be preserved in prints for the decoration of his church. When the time came for that period, the musician started some quiet music. Equipment was quickly put away, with no word from the counselor the group gathered at the front of the room where the chairs had been arranged, and the worship occasion was one of reverence and dignity.

This was no miracle that had happened since the previous situation had prevailed. The group had made the discovery that Sunday school might be a place where your honest ideas are given a chance; where you are treated like a person among a group of persons; where you work at your lessons and not just talk about them; where adults, instead of saying *"do this"* and *"don't do that,"* say *"I find it interesting to do this, would you care to do it with me";* where it isn't necessary to be rowdy and disturbing to have a good time; where you may really try to worship God instead of trying to *sit still.*

Accordingly, while there had been much going out of the window on this particular day, there had been just as much coming in again because the church had become a place of satisfying experiences.

Death of W. O. Thompson

DR. WILLIAM OXLEY THOMPSON, former president of the International Council Convention, died at Columbus, Ohio, on Saturday, December 9.

Dr. Thompson was born in Cambridge, Ohio, in 1855. He was an educator, agricultural expert, and minister. In June, 1899, he was made president of Ohio State University which institution he continued to serve in that capacity for twenty-six years. He was active in civic, educational, and religious circles until a few days before his death.

In 1918, Dr. Thompson was elected president of the International Sunday School Convention, and when the International Council was organized in 1922, he became its first president, serving until 1926.

Dr. Thompson was loved and honored by thousands of people and was a respected leader in many fields. A Columbus newspaper pays the following tribute to him: "William Oxley Thompson's death takes from the city, the state, and the nation the equivalent of half-dozen men of marked ability in different lines of endeavor. . . . Here in Columbus his place was indisputably that of the city's first citizen, loved by thousands who knew him personally, respected by other thousands as a symbol of the best in civic life."

Teaching Teachers of Temperance

By Ernest Thomas*

An inspector of schools recently told a "dry" convention that the so-called temperance education in schools has brought disillusion to people and discredit to itself. This is due, he said, to the fact that pupils hear in school certain statements of fact and certain arguments which in no way prepare them for the statements of fact and arguments which they meet in society after they leave school. Our whole approach in temperance education needs to be reconsidered with a view to promoting a process which is truly educational rather than propagandist in aim and method.

The Government of Ontario arranged with the Board of Evangelism and Social Service of the United Church of Canada for the author of this article to give a short course of lectures to teachers in training in all normal schools, to establish a sound educational basis for the promotion of temperance. The experiment was repeated in other provinces, and the author here gives some conclusions to which he has been led.

As a part of this new consideration of the problem, an experiment has been tried for a few years in normal schools in different Provinces of Canada. Short courses have been offered by the present writer to 8,000 such students in training, all of whom have completed their high school work. The process adopted, and strongly commended by every normal school principal who has observed the experiment, is as follows:

1. A show of hands is sought: "How many within the last three months have seen a person who appeared to be under the influence of liquor?" The answers vary from twelve to fifty per cent. This at once reveals the new situation facing us. For vast numbers of children, drink is no longer a conspicuous and active source of misconduct or misery. The ground for the judgment that the observed person has been drinking is then sought and the justification of such a judgment on the basis of the observed symptoms.

2. A set of six statements is submitted as a "true-false test" to be answered off-hand and immediately. Five of these tests deal with elementary matters of fact, while one affords emotional release—"It is a sin for any one to touch liquor." It is found that the response to this moral judgment bears no clear relation to understanding of facts. It is quite common for one to make this universal judgment as to wrongness, and, at the same time, to affirm a set of five desirable results from drinking liquor. On the other hand, students almost universally register as *false* the obvious statement—"A drink of liquor promotes ease and comfort." What chance is there of influencing the man who dabbles with liquor if we start off by denying this elemental fact which underlies all resort to liquor?

3. Then follow four lecture periods in which the aim is two-fold: (a) to provide the future teacher with such an appreciation of the difficult subject that he will interpret his textbook with discrimination and intelligence; and (b) to share with the students the results of experience in conveying difficult ideas to school pupils. All work in these periods is strictly scientific in accuracy and suggestion, none but indisputable statements are made, and these are given on the authority not of private judgment, but of corporate and considered verdicts of research councils. The alleged psychological data are criticised in the light of sociological data. For instance, if alcohol in small doses interferes with co-ordinated movement we shall expect that factory accidents will rise and fall with increase or decrease in consumption of liquor.

4. After the four lecture periods, another "true-false test" is submitted for considered replies to twenty propositions. And when these have been handed in each student receives an annotated edition of this set of statements. It would be useless to give the correct marking for each statement; but, instead, a sentence or two is given indicating the essential fact or consideration which should have determined the verdict.

5. After the whole course is completed each student is offered a pamphlet, covering most of the material discussed, but in different form.

This procedure is credited with considerable educational value because it demands that the students actually consider the whole subject at least three times. The preliminary off-hand test opens up the mind with curiosity; the lectures and the second test require a detailed survey of the various aspects of the subject; and the final review and the pamphlet afford each student a chance for self-criticism in the light of more fully digested information.

The facts brought to light indicate that some misconceptions are almost universally cherished, and that some confusions have been generally fostered. For reasons which seem to be adequate, the educational authorities wish me to give no publicity to the statistical results found through the "true-false tests." But it is surely of great interest that over ninety per cent of students record the belief that moderate drinking is more injurious than occasional drunkenness. Obviously this arises from a vague knowledge that chronic alcoholism yields results which, in permanence and severity, outclass the transient effects of drunkenness, even though the alcoholic person is never actually drunken. The fallacy lies in the overlooked item that chronic alcoholism cannot be brought about by anything which is fairly called moderate drinking, but only when continuity of influence is associated with high concentration of alcohol in the blood. In other words, drinking must be frequent and in strong doses, though not strong enough on any occasion to produce what is recognized as drunkenness. Another universal belief is that crime of all kinds increases with increased consumption. A moment's reflection reveals that deliberate crimes are not due to drink; though impulsive offences will probably show the effect of momentary lessening of self-control. Consequently, two groups of offences—assaults and sexual crimes—

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do change in close relation to per capita consumption; convictions for criminal negligence in motoring also accord; but there is no relation between drinking and *all kinds* of crime.

As a result of this experience, the writer has come to certain conclusions in regard to the inadequate basis on which the popular "temperance education" of the past rested. These conclusions may be summed up as follows:

1. *It resorted to exaggeration by suggestion if not explicit statement.* When children are told that alcohol is a poison, and in such a setting as to suggest that a glass or two of beer is a poison, the youngsters infer too much as to the meaning of the word "poison," and then do not see their fathers fall dead after drinking their dinner beer. A technical term is used in a way which is misleading.

2. *It rested on misleading experiments.* To compare a piece of bread put into one glass bottle with water, and another piece of bread put in a glass bottle containing alcohol, and to hint that this shows what happens in the human stomach, is indefensible. The stomach is not a glass bottle which remains inert whatever its contents, but at once responds to food by secreting powerful digestive juices, and by vigorous churning motions. Nor does anyone pour alcohol into the stomach, but only a more or less weak solution of alcohol.

3. *It often interpreted heredity in terms now obsolete* by assuming the transmission of acquired characters such as desire for liquor. The biological case is far too strong to call for such worthless misstatements.

4. *Pictures have been exhibited to children purporting to show the condition of the stomach or liver in drinkers.* What good does this do? The fact within the child's observation and comprehension is the actual behavior of people after drinking, and this must be interpreted so as to indicate implications.

5. *Too much reliance has been placed on dogmatic declaration of moral duty,* when many people, even children, know of good people who resort to alcoholic beverages without obvious moral deterioration.

6. *Above all, no reasonable explanation is given why, in spite of all the known facts, men still drink liquor.* "I can never understand," said a good woman to the present writer, "how it is that a man when he sees the results of drinking, will ever let alcohol pass his lips." The reply was a suggestion that since she did not know the man's problem she probably could not help him to meet it. We must be frank in affirming the sense of actual release and ease of mind promptly achieved through drinking, recognize that these are a basic reason for taking alcoholic liquor, and then go on to show what is actually happening in the human system.

Another reflection is suggested by experience—the mistake of so speaking of the effect of alcohol that the hearer forgets that there is a personal factor involved. We sometimes speak as though once a drink is taken, there is some necessity that others follow. This teaching de-personalizes the drinker; we must revive emphasis on personality and the obligation to maintain self-control. Much "moral education" misses the moral factor at this point. The common saying that one glass of liquor creates a craving for more has no evidence to support it, though chronic alcoholics do sometimes experience a craving. Small doses of alcohol, especially if taken in concentrated form into an empty stomach, seriously lessen one's power to inhibit suggestion; but they create no impulse. A group of boys, for instance, sit about a table where they are celebrating a hockey victory. One orders a bottle of whiskey, and after each has had his drink the half-full bottle gives mute invitation to enjoy another. Lessened resistance to this suggestion must not be identified with specific craving for more liquor; for the suggestion might arise—"When the maid comes in to clear up, let us have a frolic." Unfortunately this suggestion may go right through into action as readily as the other.

The whole moral case rests on the psychological facts. In this tendency of small doses of alcohol to depress self-criticism and caution lies the secret both of the care-free joy found under the influence of liquor and of the evils which attend it. But the effect varies from person to person, largely according to the rate at which that particular organism oxidizes the alcohol; and in the same person from time to time, especially after a meal when the effect of the alcohol is greatly mitigated by dilution with food that contains fats. If the consumption of alcohol were by custom restricted to an accompaniment of meals, many evils attending its being taken alone, into an empty stomach, would vanish; though there are marked limits to this statement, seeing that drunkenness arising from wine is mainly associated with after-dinner experiences. These observations are here made to indicate that self-control may well take the form of strict discrimination as to dose, time, and circumstance.

There already exists evidence to warrant the belief that this scientific and non-dogmatic presentation elicits many desired responses. In one school a woman student, who had shown commendable resistance to the suggestion of the lecturer, came after the course to express for the women students thanks for a new appreciation of the significance of small doses of alcohol taken before or during a party, or previous to a motor drive homeward. Students have been invited to study every situation in the light of the behavior of a motor car descending a long hill. The driver may step on the gas or step off the brake. The result will be the same—the car will go at high speed. But if the brake is left unimpaired, the car will stop when desired, otherwise it stops when gravity decides—in the ditch. So, as the British Medical Research Council warned the nation, one who has taken small doses of alcohol is conspicuously lacking in important elements of self-control, and is for the moment an altered personality.

All this points to the wisdom and prudence of refraining from any resort to alcohol; but the argument for total abstinence can become compelling only when the Christian motive is incited. Physiology, in spite of all it gives me of scientific fact against the use of alcohol, will never of itself demonstrate my obligation to be a Christian; and the sooner we abandon the excessive reliance on so-called scientific facts as demanding the entire exclusion of alcoholic enjoyment, the better for the cause. We must deal not with the human body or even psychology; we must take account of a man's total relation to the universe. Hygiene does not provide the final law, for it is most unhygienic to dive under the ice to save a lost comrade. It is most unhygienic to inoculate oneself with some virus whose secret the pathologist would discover. But the Christian attitude suggests more than the hygienic demands; and our temperance education must be more than scientific in its assumptions. In the past it has too often been less than scientific in its appreciation of fact and somewhat utilitarian in argument.

Three Ministers

By Forrest L. Knapp

The Reverend Mr. Jones

MR. JONES, the pastor of Trinity Church, is always gracious and kindly. He never loses control of his temper. He is known by everyone in town as sincerely Christian.

But Mr. Jones just can't stand committees. He dislikes organization. Traditional custom makes it necessary to have some kind of organization in his church, but he doesn't know much about it. He leaves the running of it to the church officers. In fact, he has never read the church constitution. At the annual meeting one of the deacons who helped to write the constitution always supplies any necessary information about regulations and by-laws, and all that sort of thing. Mr. Jones hasn't said anything against organization and boards and committees, but he always manages to make it clear that he wishes to be allowed to give his time to calling and preaching. He is such a lovable man, and so few of the people in his church ever get very deeply concerned about committee work, that everything goes along smoothly—that is, everything that goes along.

The Reverend Mr. Smith

Mr. Smith, the minister at First Church, believes in organization and boards and committees. He says so now, and he always has said so. Just as many persons as possible should be at work in the church, and organization and committees help to get them at work and to keep their efforts harmonized and integrated toward a common purpose.

Mr. Smith is a seminary graduate. In seminary he took a course on how to run a church. That wasn't the exact title, but it was the idea. Now he is using what he learned. That is, he is running a church. There are certain things that he knows a church should do, and he tells the proper boards and committees so. Often his recommendations are accepted without question, and his plans are put into effect at once. Many persons have been brought into activities which he has planned for them. Occasionally when Mr. Smith presents a proposal to a committee, some uninitiated soul ventures a question that implies a possible objection or a modification. Mr. Smith tries to hold himself in check, but there creeps into the tone of his reply something of the feeling that his special training and his experience should fit him to know what is best for a church. Whenever any question of by-laws or constitution or other form of tradition enters in, Mr. Smith listens but doesn't see any particular connection with his proposal. After all, a constitution is a dead thing and must have a Supreme Court to keep it alive. He is glad to do his part.

Last year Mr. Smith decided there should be a committee on Boy Scout work, and so he appointed it and put it to work. Some members of the Committee on Religious Education feel that the new committee should be a subcommittee of the Committee on Religious Education, but the minister hasn't had time to discuss the matter yet. Anyhow, the Scout committee is at work, and Mr. Smith has given it quite a bit of information on how to work.

Unfortunately some of the older officers of the church have dropped out of active service because they feel that Mr. Smith doesn't know his place.

The Reverend Mr. Brown

Mr. Brown, of Central Church, was in seminary with Mr. Smith. In fact they were classmates, and were together in the course on how to run a church. Mr. Brown believes that a church should be carefully organized, and that the organization should be unified so that a central governing board will be in a position to exercise general supervision over the total program. In addition to the central board there should be several major boards and committees.

Mr. Brown feels that he ought to make a contribution to the work of as many committees as possible. Unless some unforeseen emergency prevents, he attends the meetings of all major committees. Whenever he can, he gets into the meetings of some of the committees that are thought of as minor.

A great many ideas that Mr. Brown learned at seminary and through experience have been adopted in his present church, but not very many in the church realize it. That is, he has a peculiar way of working with committees. Generally he presents his most important plans to subcommittees, or perhaps to some committee members in an incidental conversation at a luncheon club. (One church member thinks these conversations aren't so incidental as they appear, but he hasn't any evidence for thinking that.)

When Mr. Brown came to his present church, he was told by some of the older men to keep his hands off the women's society. Some of his predecessors had tried to make changes, and, while there wasn't any such crude thing as hair-pulling, one of the ministers remarked just after his resignation that he felt as if he had been through a tornado. Well, Mr. Brown is getting along beautifully with the women. Soon after he came to the new charge, the president of the society, Mrs. Beemer, invited him and his wife to Sunday dinner. He hadn't got so deeply into church work yet that he couldn't just spend the afternoon there visiting. He asked a lot of questions about Mrs. Beemer's experiences during her fifteen years as president. He was especially interested in the improvements she had brought about, and wanted to know what her plans for the future were because he hoped to be of real help to her. She didn't have any very definite plans just then. Mr. Brown remarked that he had heard of one church that had united the women's work all under one board, but probably that wouldn't do at all in this church. After all, you can't have any set plan to fit all churches.

Mr. Brown did suggest one definite plan to the Committee on Religious Education, but it was strongly opposed by Mr. Barker. He thought of course a careful study should be made before the plan was adopted, and proposed that a committee of three be appointed to make an investigation. Somehow Mr. Barker got appointed chairman of the committee, and when the report was made, both sides of the question were presented very fairly.

(Continued on page 36)

Methodist Prints

Leadership Plus Counseling

By
Lois M. Kugler*

A Leader and One Girl

I NEVER get a date at all! Everybody else does but me. Even Betty has a boy friend." Flashing eyes near to tears and an emphatic foot stamped out these words as most of the group had gone home. "Why don't I have a boy friend? I try to be as nice as I can be but it doesn't do any good. My mother says she had a boy friend when she was much younger than I."

This burst of bitterness and chagrin broke the ice for a talk the leader had long been wishing. Louise's conduct had been showing that she was far from happy and her lack of restraint was making her conspicuous in the group.

"What kind of girls do boys like most?" queried the leader as she went about making the room trig for the night. Louise followed her every step as she, now alone with this older friend, built up an ideal girl. Much that Louise admittedly was went into the making of that girl. "What sort of things would that girl call good times? What hobbies would that girl have loved to engage in?" Gradually this imaginary girl began to look very different from Louise. To Louise, good times were petting and dancing. To Louise, a hobby was an ever-ready boy friend. "What kind of boys liked that kind of a girl? The kind who were in the group?" Seemingly not. "What do you do when you are with a boy friend? What do other girls do? What can be done? What does a boy want to do?" Louise was building up her own pictures. First she saw the girl whom boys would admire, and then she saw herself in perspective in comparison with that girl. She was honest. She was thinking hard. She was beginning to diagnose her difficulties.

Further investigation showed parental derision of Louise's inability to keep a boy friend. Even younger sister had a boy friend. Louise, affectionate, nervously excitable, vivacious, pretty, well-dressed, was failing in school, becoming irritable with parents and sisters, feeling slighted by friends and abused. Obviously, Louise was needing help.

How does a young people's leader meet such a situation? By all means, the advice of a psychiatrist or psychologist would guide a leader to cooperate in better adjustment for Louise. If no such help is available, it is necessary to get a fuller account of Louise's troubles as she sees them. The parents, the home, and the school should be studied and their help enlisted to give background and environment. Contributing causes must be discovered, analysed, and removed. In Louise's case, the mother's prodding and bogey of disgrace is being changed. Louise needs some healthy interests, full of activity, that will bring her into normal relationships with boys on an active, cooperative basis, and she is taking up tennis. Her interests in life are widening slowly, and her ideal of popularity is taking on a different color. She is trying to do her share in thinking out her new plans.

The leader feels that Louise is now in the process of growing. Why? Because she begrudgingly began to see, as others saw it, the picture of herself which she had built up. She is beginning to be willing to do some work in the group. She shows a gradually growing, very gradually but perceptibly growing, determination to put through a piece of work which she may be doing in the group instead of trying to lure John over into the corner to whisper and giggle. The natural social group becomes a laboratory for living for Louise. She is trying to find herself in that environment and is learning technics for her own self-control which she may carry through life. She will have a struggle for a long time yet, and needs constant encouragement. But is not the struggle worth it for a leader (and it is a struggle for the leader, too) if it is worth it for Louise? Even though all problems are not solved as easily as this one of Louise's seemed to be, yet they are there—and no truly Christian leader would evade or slight them.

A Leader and Another Girl

"Please, Smittie, may I see you a minute right away?" The conference program was at its height and the leader was everywhere at once, but the pleading tone and anxious eyes came first. "What's happened, Evelyn?" "My mother doesn't approve of Charles and we want to set a date for our wedding in May," said this distressed young woman. "What can I do? I can never be married with such hard feeling at home. I don't know which way to turn."

The leader and the girl sat down on the edge of the crowd and got together all the facts of the situation. They looked together at the mother's ill health, her love and

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concern for Evelyn, her anxiety over her son's illness, her frank objection to Charles. Were those objections well founded? Maybe it was true that Charles would never be a wealthy man. What would happen if everything else that mother had said was true? Would life with Charles be worth it? Had mother picked out the things about Charles that mattered most? Was mother's ideal for a career for her shared by Evelyn herself? Suppose she followed her mother's advice and didn't marry Charles. What would happen then? Could she marry Charles without her mother's approval? What would happen if she did? Would it be wise to wait a little later than May? Might conditions have changed by that time? What would she wish most to have happen for the happiness of Charles and mother and herself? Were there any steps to take to make that wish come true? What were they? Who should take them? When?

Evelyn walked away with a happy smile of relief and determination. What had the leader done? Certainly she had not given advice to this young woman contrary to the advice of her family! No. The leader had simply helped that perplexed and harassed young woman to think through her own problem impersonally, guided by questions that forced her to get all the facts out before her, to see the problem against the perspective of previous happenings, to consider every possible solution with its attending results for all concerned.

Perhaps young people have no more problems today than young people ever have had, but there are fewer stereotyped solutions today and leaders realize the tremendous lift it gives youth, in trying to work out their adjustments to life, if there is someone to help in learning how to make decisions and in thinking through problems scientifically and objectively. Again, let the warning be sounded that while some problems can be cleared up, some others may take a longer time.

A Leader and Her Group

The program committee of the Sunday Evening Club bolted into the office. Every step spelled revolt, bravado, independence. "Hello, Smittie, what's to happen next Sunday night?" "Have you got any good ideas?" the leader asked. "We don't want any meeting!" "We're tired of meetings." The chatter flowed fast. Obviously, spring was in the air. Everything was wrong. The committee assembled. "Why don't we ever do anything we say we'll do—something interesting? We just do the same old thing every day. Go to school and back and study and go to school. Nothing ever happens to us! We say we'll do things that are fun but we never do. We just talk." "Why don't we do things like Richard Haliburton does?" "*Where the Blue Begins* is my idea of something thrilling. I just love that book. If you really want a thriller you ought to go off into the mountains and climb like I did last summer—just me and another feller. Now, that's what I call a good time."

"What was the best time you ever had?" questioned the leader, pressing them back. "What is the best time you can imagine having?" "Why don't you have those good times?" "Parents!" came the answer in capital letters. More encouraging questions came from the leader, and backbones straightened. "Sure, your parents spoil everything."

We labored for an hour searching our misunderstandings of parents and our resentment of restrictions. We decided to scrap previous plans for the Sunday program and discuss "How Can Youth Have Adventure?" The impatience and complaint of parental control was general, but no abnormal parental relationship was involved, so the leader felt that a chance for expression and a working out of the problem together in discussion was the best approach to the situation. A carefully led group can be trusted to solve many a problem for itself.

Mary led that discussion after long preparatory planning with the leader and finer, more honest thinking in a group the leader never saw. "Why are parents this way? Do they need to be? What do parents really enjoy doing? Do they have reason for caution? What kind of adventure do we really want? Can we have adventure—and parents?" Step by step the group pulled itself through the uneasy stirrings of youth beseiged by the restlessness and the discontent of routine and restraint of parents to a place where they could see ways out.

Problems of young people, confusions, dissatisfactions brought out into the open, looked at, studied, attempts made at solution, and they are helped to find themselves! The group leader in the background becomes a personal counselor focussing group thought upon problems as they become imminent.

What This Leader Learned

There are a few things that many leaders of youth have found helpful in their experience. *First,* the leader should always be available and, no matter how busy, he should handle the problem then or tie up with a definite time. *Second,* he should be vigilant in his group in order to see the many situations arise and crises develop right around him which will give him a background on which to base his judgments when the occasion demands. *Third,* a many-sided relationship with a young people's group opens the way for the emergence of problems of different types. When a leader is *en rapport* with the group, he does not need to assume the probing role. The young people will take the initiative. *Fourth,* he should value confidence implicity. *Fifth,* a sense of humor is a great help for his own sake and for the sake of his young consultant, but at the same time a sympathetic understanding of the seriousness of this particular problem must be present. *Sixth,* the leader's questions should be honest and scientific, exploring the problem from every side. A biased, clever building up one side of the argument at the expense of honesty breaks faith with the young person.

As the process evolves, then, the first approach should be from the young person and, as we see in the various interviews above, the picture built through skillful, thorough, honest questioning should be the consultant's own picture. A counselor does not become an accuser. He helps the young person see himself or the situation objectively, and then guides him to interpret what he has come to see so that the problem emerges in a clear-cut and manageable form. Then the field is canvassed for all possible solutions. Each is weighed; a choice is made; and steps for carrying it out are determined upon. If it does not succeed, another solution must be worked out.

The causes for maladjustment problems may lie in many directions, and the counselor helps in removing some of those causes of which the concrete situation felt by the young person is often only the symptom. When the counselor feels the problem reaching into complications beyond

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Child Life and the Religion of Jesus

By Wilhelmina Stooker*

Many of the children's lesson courses for the winter quarter deal with child life and the religion of Jesus. Teachers of those courses will find in this article many practical suggestions for making the lessons of vital significance to the boys and girls whom they teach.

A LITTLE child was helping his mother take up the bulbs in the garden. As he prattled about the task, he referred to things that happened when they planted the bulbs. His mother, startled, remembered he could not talk when they had had that experience. No words were his until weeks after, but certain images had remained in his mind. Not symbols, but images of living experiences of which now he could talk since language had been acquired.

Of all the religions in the world the religion of Jesus belongs to the little child, because the experiences and concrete images of living love may be his from the very first realization of a loving smile and tender act. "Living love" sums up the religion of Jesus and it is understandable to children and can be experienced.

Too many teachers think of their work as building. Jesus thought of it as growth of the whole being, not a bit here and a bit there, but growth of the inner spirit that flowers joyously in everyday life.

The child who experiences love comes to love in return. The child who experiences coldness, cruelty, and the coarser side of life finds it difficult to understand love. "I don't want God to be like father," said a small boy in a children's home. "Who do you think he is like?" "He might be like J——'s father," said the boy. "Aw, your father ain't so bad when he ain't in the drinks," said an older girl standing by. "He is kind then," said the boy, and he was helped to think it through, to recall experiences, but more than that, it was arranged to give him more experiences of love and understanding.

If Christian people could understand the importance, for the religion of Jesus, of providing children with the material out of which the conception of God might grow, we would have more churches like the one that has a definite arrangement between the children's departments and the adult department which provides the children who lack love in the home with definite and frequent experiences in other Christian homes, plus kindly friendship and understanding, that knowing these they may know the Father.

As Fox, in his book *The Child's Approach to Religion*, has pointed out, we can probably best directly aid the child in interpreting his own life religiously by introducing him first to our friend Jesus who went about doing good and with whom we have had experiences—the Jesus who helps people to know God, who loves little children and who showed us how God loves us, who helped us to see what God was like.

As he grows in ability to listen to stories, the child may have the stories of Jesus being a friend to the sorrowful, a tender helper of the sick, forgiving those who hurt him, trusting in the Father's love, communing with him, recognizing the Father's creative power in his world. The child may come to know about God through these concrete stories and as he comes into ever enriching experiences of his own, he gets the religion of Jesus mixed into his own everyday affairs and comes to feel that every person has value in God's sight.

Over and over, the wise leader must guide children to see "living love" in the everyday happenings. But the child must not only feel the *love of God for men*, there must be experiences of sharing *Jesus' love of God.*

Jesus' religion embraced the whole of life. He enjoyed every part of his Father's world. He was an out-door-loving person, strong and vigorous, swinging over the hills, sleeping under the open sky. The flowers, the birds, the woods, the water—the things children love—Jesus loved and connected with God in a life full of praise, gratitude, and adoration. The conception that *God loves us* and desires for us *good things*, and wants us to love him, helps to take the fear out of life. Stories of fear-burdened people, released by knowing and loving the God Jesus revealed, are some of our most thrilling material and may lead the child to the experience of asking for help.

The worship life of Jesus is full of simple acts of communion that are easy for a child to follow in simple trust like his. As there comes the experience of dependence, of joy in God's beautiful world, of sharing in kingdom work, there comes the satisfaction of being a part of something greater than oneself.

The body of Jesus was a tool of his religion, therefore, he took good care of it. Here again comes a motive for the children. There are things for us to do, we must do them well and so we must build up bodily vigor.

"My Father's work requires everything of me," said a thoughtful twelve-year-old who had just announced his intention of being a medical missionary as he related in detail his plan for high school, college, and medical school with not one cent in the family treasury for such training. "My Father's work"—motive enough to set his feet bravely on the long, hard road ahead.

As the child comes to know right and wrong, Jesus' way of doing things, his teachings concerning what God wants us to be and do, his work that waits to be done, all call for periods of thinking things through. Jesus' religion is a thinking religion but not thinking separated from life. He desired so much the best for his people and for his nation that he dared speak and act against the wrong, so we help the boys and girls to stand firm for the things they believe to be right and in line with God's purposes.

We need to help children to be observant of conditions in their own community and to consider "what we can do about it." It's possible for these young minds with their fresh, untarnished vision to look at things as Jesus would, in a way not possible to adults. They learn from the religion of Jesus that God can help us, that he desires our help, that it is part of his law for this earth that we put our desires with his and so praying accomplish his ends in the lives of people. This can not be realized to the full except through concrete experience woven into life itself.

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An Adventure in Parent Education

By Earl S. Rudisill*

"Christ in the Life of the Home" will be the next theme emphasized by the Christian forces which comprise the International Council of Religious Education. During the year beginning October 1, 1934, this vital and needed emphasis will receive widespread attention. This article by Dr. Rudisill is a foretaste of the inspiring and practical material with which readers of the religious press will be supplied during that year.

PASTORAL calling is a revelation. It brings to light arresting facts and home conditions. Many are the pleasant experiences and heartening discoveries. But any week of field work is bound to reveal a considerable number of home problems. Even in one afternoon's calling disharmonies, troubles, failures, and challenging problems are almost certain to show themselves. Individual living and family affairs are always at the crossroads in the lives of some of one's people.

It was such disclosures, plus my experiences as a child, adolescent, and parent, that led to instituting a simple course in child psychology at St. Luke's Lutheran Church, York, Pennsylvania, in February, 1928. Lecture and discussion were combined in giving facts, principles, tendencies, and examples of life as it is. Cases drawn from my own clinical experience at the University of Pittsburgh and the University of Pennsylvania provided word-dramas which translated the abstract into the living concrete. These problems of others drew from fathers and mothers their own experiences, problems, and ways of dealing with children and home living.

While this undertaking was sponsored by our church, it began and has continued as a community project. All interested persons—"parents, prospective parents, and home makers," were invited. Newspaper publicity helped to gather them. And to the number of sixty-five, they came from diverse quarters. The first class had in its number members of the local church, persons from other congregations, and some with no church affiliation. We were glad to welcome a number of Jewish and Negro women. All were invited to bring their problems. The intense interest of those Jewish mothers revealed to me for the first time the mighty concern of the modern Hebrews for their homes and families.

The following year another course was undertaken. It bore the caption "Home Essentials and Problems." I had learned from the first year's experience that it is difficult to hold a group together after Easter, for then the spring house-cleaning gets under way. And house-cleaning is such a sacred institution that it brooks little interference. The class was operated during January, February, and March. In our case these three months have proved to be the most favorable part of the year for such an endeavor. The second year's course sought a more practical level. A number of specialists were brought in to present such phases of home life as foods, health, reading materials for parents and children, music, and home beauty. Most of the interest, however, centered in the psychological factors. More than eighty parents attended this course. Discussion played a larger part than during the first year and it has done so ever since.

The enrolment has increased each successive year. In 1933, the attendance was three hundred forty-eight, including all who attended one or more sessions. The average was slightly under one hundred. In most sessions the leader has served preeminently as a guide to discussion, now and again stating a principle, warning against a fallacious conclusion, citing an apt case, summarizing suggestions, and helping the group to find the way in a profusion of questions and suggestions.

Each year a series of sermons has supplemented other efforts, sometimes preceding, but usually paralleling the class work. Dealing with "Old Testament Homes," "New Testament Homes," "Wise and Foolish Parents in Scripture," and "Marriage and Family Life," each series has called forth problems and questions, and has brought a usual Sunday evening audience to Sunday morning proportions.

While a wide assortment of questions and problems have been brought to the class from the many homes, there have also been many family situations which have seemed too private or personal to lay before a class, but which have been presented to the leader privately after class or by appointment. Many parents are unwilling to talk publicly of any child or home situation which may bring embarrassment or humiliation. But when confidence has been established they do not hesitate to lay such difficulties before the leader in private. Once they understand that most cases are marked by natural phenomena which call for common sense application of the laws of life, diffidence gradually vanishes and confidence in self is restored.

Mrs. B. was embarrassed and worried at the falsehoods of her five-year-old son. "He tells the most fantastic tales of what happens when he is at play," she complained, "and he misrepresents the actions of his playmates, for I have watched them. Then he boasts of the impossible feats which he himself performs. And still worse, I find that he relates to his friends, old and young, unheard-of happenings in our home. I have punished him and told him what will happen to boys that lie, but nothing seems to do any good." Her mind was calmed and the problem was simplified when she learned that the cause of "children's lies" is an active imagination coupled with immature reason, limited experience, and undeveloped social inhibitions. It was suggested to her that punishment cease, that she and the boy together explore the realm of his "lies" and let him see their absurdity, that she encourage him to tell things just as they actually happen and observe carefully, and that she give him some oral recognition for any progress in reliable observation and reports. Now, at seven years of age, he is reliable in his statements, although many children persist in such falsifications for a longer time than did he.

Many behavior problems of children arise from the youngster's love of attention. Most children like to be the

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center of the show. When the trick has been learned they are likely to capitalize their powers on every possible occasion. Temper tantrums, pouting, refusal to eat, or refusal to eat certain foods, showing off, and other extreme forms of behavior are usually, though not always, traceable to this one cause. Countless are the complaints of this type which come from distracted parents. When attention is not forthcoming the behavior is usually discontinued as a failure. Acquaintance with these facts enables parents to free a child from what may become a permanent temperamental handicap.

On one occasion when I was discussing behavior and behavior problems of children a certain father visited the class. He was a man who had paid little attention to child nature except to deal with his own children in an uninformed, naive, clumsy fashion. He had made many mistakes. He asked no questions but gave close attention to the presentation, questions, and discussion. I did not even meet him that evening. But, although he had come because of the urging of his wife, he went home in a new mood. He testified to some of his friends that that one evening had completely altered his attitude toward his children. He began to assume an objective viewpoint. I have been informed that he has followed some of the readings suggested in class and is making an effort to approach child life in an intelligent manner.

Important and interesting as has been the class work during these six years, it has in many cases been the door through which some highly valued opportunities have come. From within the congregation and from all parts of this city of sixty thousand people inquiries have been coming. And, after all, some of the most effective work is done person to person, in private. In my calls upon the congregation I have kept an eye open for the life situations in which I might be of help. Wherever there are children the conversation is led in that direction, and if there are any real problems present they are likely to find expression before the visit is completed. If there are no children in the home, and especially if the couple is just starting on the matrimonial road, problems of mutual adjustment sometimes come to the fore. If they are willing to be helped it is frequently possible to be of service.

Two parents were greatly perturbed about the sex curiosity of their eight-year-old girl. To them it seemed an indication of some inherent depravity and a matter of chagrin to them. The conversation revealed that they were doing nothing to satisfy that natural curiosity. In fact, they had done nothing at all toward the child's sex education. More than that, they had assumed a secretive attitude. A discussion of the psychology of sex, the naturalness of curiosity, and the educational worth of satisfying that curiosity in a healthful way in information, ways of feeling, and habits led them to agree to do some reading and make ready to deal more constructively with the girl.

On one of those distracting mornings when the telephone bell rings incessantly there came a call from a strange voice with a strange name. A father was inquiring for an appointment to talk over a perplexing, distressing situation which had arisen in his home. The time was set, and when that father and mother came into the study it was indeed in serious mien. Then the story began. A boy of twelve years had stolen and had lied to cover his theft. Furthermore, he had shot a little girl with his air rifle and had then placed the blame on one of his companions. Despite his allowance, he had taken a five dollar bill which was lying on the buffet. It was necessary that those parents see the situation as a whole, eliminate factors that might favor dishonesty, and create a set of conditions which would make for honesty. They were counseled to have a quiet, unemotional talk with the boy, make no threats, put away the rifle, cease allowing loose money to lie around, eliminate nagging, seek to interest him in a good quality of biography, allow him to attend only suitable movies, help him find a dominant purpose in living, and give him encouragement on every good undertaking. We are watching for results. Perhaps a different type of prescription will yet be necessary, but we are hoping for a favorable turn. Sometimes, in such cases, it is necessary to have a talk with the child in order to determine certain factors or to get his school record and intelligence rating.

Christian education has received stress in our classes, home visitation, and private interviews. Family worship, in one form or another, is repeatedly commended and some simple guidance given. An endeavor is made to help parents to lead their children into spiritual experiences. Informal religious educational programs and worship in the family seem to be most effective; and children gain most if they can have some real part in that home program. Atmosphere, sharing of religious activities within home life, and an active interest in religious work on the part of parents are among the most influential factors.

While most of the most serious problems arise in the lives of children and young people whose parents are not committed to a church, there come challenging situations within our church homes at times. A short time ago a mother came for a conference. Trouble was written in her countenance. A daughter of unusual intelligence had taken up with supposedly undesirable boy friends, was frequenting rather disreputable dance halls, and had on several occasions lied to hide her activities. Feeling too much outraged to bring the problem to me at once the parents dealt with the girl in a most untactful manner. It was necessary to counsel the parents to reverse their procedure. Then came a friendly talk with the girl. She needs a fine type of boy friend. Because he did not appear her natural yearning for romance led her into dangerous paths. She is attending church services and we have reason to believe matters have made a change for the better. If possible we shall help her meet the right kind of boys. The whole situation is one to be followed with the good offices of the church until there is satisfactory adjustment.

In class and pulpit, in homes and study, we have encouraged the making of life a cooperative enterprise, giving each a part appropriate to age and ability. Families have been asked to do as many things together as possible, whether in the home or out. Fathers and mothers have been urged and assisted to an understanding of the psychological and social needs of children and young people that those cravings may be satisfied in a way helpful to personality growth. We have tried to have them make an objective approach, work with human nature rather than against it, and go far to maintain the confidence of their children.

It has been a satisfaction to see some fathers and mothers grow in parentcraft and to discover corresponding changes in the homes. Some, however, will not or cannot adjust themselves despite all the help that is given. A beginning has been made. Even though failures appear now and again I believe the way has been opened for larger possibilities.

Religion and the Public Library

By Belle C. Morrill*

INTO a city of 10,000 there came three years ago a former teacher of religious education to take charge of the public library. A brief survey of the community revealed ten religious societies including Roman Catholic, Christian Science, two foreign speaking, and one Negro church. Only two of the Protestant churches had as many as one hundred members. Sermons and sermon themes showed denominational differences, individual salvation, and the Second Coming prominent, with little interpretation of present-day social or international problems from the Christian viewpoint. As a result the librarian decided that religious cooperation, inter-racial appreciation, and world-mindedness were some of the subjects that might well be preached from the library pulpit.

Contacts were made at once with Protestant ministers by attending church services and suppers and by personal talks. Later in the year letters were sent to Sunday school superintendents regarding the new books on religious education which were being added to the library.

Opportunities to work with the Catholic group came through the parochial school teachers. Soon after the new librarian's arrival, one of the sisters sent a request to the library for a certain book. Time was taken to write a note offering to look up further material if desired. With each following request a cordial note was written. On one occasion a reference volume was loaned for a school period.

Soon after, the librarian was asked by one of the teachers already served to give a talk to her grade. A cordial reception by the Mother Superior and other teachers at the time of that visit led to still closer relations. Since that time further invitations to speak have been given; the librarian has been given complimentary tickets for the school play each year; and when instruction in the use of the library was given in the public schools the librarian was asked to give the same lessons in the parochial school. At all times frankness was used even in puzzling situations. One day a request came from the parochial school

*Librarian, Girard Free Library, Girard, Ohio. Photograhps, courtesy the Chicago Public Library.

for the latest book on European history. The one book which in every other way would suit the need had a long chapter on the importance of Martin Luther's work. Finally the book was sent with a note to this effect:

"I am sending you our latest book on Europe which has some unusually good illustrations. There is one chapter in it which you will probably not care for, but I am sure you can pick out what will be of help to you." The book was renewed several times and taken out again next year by the same teacher.

Very early a checkup on the religious books in the library was made. Among those discarded was a paper-bound *Nun's Confession,* a series denouncing all forms of Protestant belief except the author's interpretations; the agent's "dummy" for a family Bible; and several torn, fineprint Bibles—the last receiving a reverent cremation. Except for children's Bible stories, circulation dates inside these books indicated little use. Some were dingy and antiquated; others although excellent were evidently too "deep and thick" for busy preachers as well as laymen.

The first attempts to improve this collection were the purchases of books on method in religious education, e.g. one on dramatics, one on the use of pictures, one on story methods, one on young people's work. Others which followed were Bible stories for children's reading, of which Jones' *The Boy Jesus and His Companions* has been the most popular; world fellowship and peace stories and plays; books with a devotional slant like those by E. Stanley Jones; a modern collection of religious poetry; books combining religion and psychology in the vein of James Gordon Gilkey; religious biography of wide appeal such as Papini's *St. Augustine,* of interest to both Catholics and Protestants; and Standard Revised and Douay Bibles.

The library bulletin board has offered a field for many religious exhibits, usually paralleled by book exhibits. Religious pictures, poems, and quotations at Christmas, Easter, and Thanksgiving; Lenten thoughts and reading suggestions; pictures of Negro achievement for Lincoln's

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Adult Religious Education

Glimpses Hither and Yon of a Varied Program in One State

By Bernard Coggan*

THE Greater Lansing Association for Adult Education was the name chosen for a new venture. The idea was supported by representatives from the State College, the University Women's Club, the professions, industries, Ministerial Association, the Council of Religious Education, the Y. M. C. A., the Y. W. C. A., and the Department of Education for the State. The chairman was a man of international vision and was held in local esteem.

Thus began a system of voluntary adult education supplanting and expanding the usual night schools. Professional people and craftsmen were enlisted as instructors. Banks, city hall, churches, factories, and office buildings provided classrooms. Most vital of all were the courses which were planned to enrich one's life, to broaden one's horizon, or to help adjust one's thinking and procedure in these trying times. A freedom of discussion and complete interchange of experiences related to the subject was the procedure. Each instructor taught for the love of sharing his special training or experience.

Unique Schools and Camps

At the Ashland School of Adult Education, for several weeks each year, a small group meet to live together. Periods are set aside by the group to think on some great social, economic, or religious problem, everyone feeling free to introduce experiences for evidence. Nationally known leaders are frequently present. Everyone is a learner—each is a teacher.

The writer spent two weeks at a similar summer camp, living as a family member with an educator, a rural sociologist, a national promoter of Christian homes, a mental hygienist, an artist, a world traveler, a house maid, a Bible teacher, and a community leader. It will never be forgotten—each made a distinct contribution to the life and thought of the camp. Even the simple faith and untrained voice of the house maid brought to the camp a refreshing bit of experience. The group wished that some day the camp might be occupied for one week by persons from various religious faiths other than just Christian, one week was suggested for representatives from many nationalities; another week with individuals from various trades and professions. What a joy to share in such groups!

One hundred men and women have met four times within six weeks in one city to study the public school situation. They have learned much about each other and many social barriers have been broken down. School law, parliamentary law, and governmental procedure have been learned through experiences that have left indelible imprints upon their minds.

A Missions Class Finds the Secret

In a college town, a class of business and professional women were attempting to study a certain missionary book. The young woman who had suggested the plan was about to give up—each chapter seemed more wearisome. Then an idea was worked out. The history teacher in the college was a member of the class. Why not let her present a living study of the history of that country? Out of the wealth of her study and her travels there came to the group a most vivid story of the country's development. And thus began a series of specialized exhibits and lectures on the topography, government, home life, industry, customs, education, health, music, art, and religion of that country. In the class was a woman who had specialized in writing pageants and producing colorful entertainments. It was logical that she should be asked to write the whole into one grand climax. What a study!

Each member of every group has some special interest and perhaps knows a little more about it than any other member. If this interest or knowledge can be harnessed, the individual is harnessed, and the entire group is enriched through his having shared.

Small Bible Classes May Learn Technic

Recently a visit was made to a small class of men and women most of whom were under forty years of age. The teacher was a genuine Christian woman. Her daughter, a college graduate, was in the class. One mother cuddled a baby. Her eyes were wet with tears of joy and sensitiveness as she shared in the free, simple discussion of Christian living. The teacher wisely was seated in the circle—one could hardly have guessed her position at first for she was so much a part of the learning group. Yet she directed the thinking of that class and her daughter wisely introduced occasionally some new and challenging observation. There was so much freedom of expression that each was contributing from his experiences to the total thought. Day after day these class members were to be testing the lesson truths and their own statements in the laboratory of the home and the community. In the testing there came the growth—real growth, which, after all, is adult education.

In a certain private home, a group was gathered to listen to a radio sermon. There had been a social time preceding the hour and as soon as the service was over, numerous illustrations were introduced, nailing down personal convictions.

Personal Interviews

An advanced student could find no proof for a life hereafter. He had worked his brain on every line, trying to reason it through but to no avail. His friend, who had experienced the death of a son, declared an implicit faith in a life hereafter, adding that while at first it seemed dark and hopeless, there came an assurance and peace of mind and spirit. The student repeated some of the doubts, but was met again with the statement that it seems folly to question a thing that brings to one's life so much of peace and assurance. How much one's experiences shape one's philosophy! One pastor claims that he tried for many years to preach on immortality but that he could never do so until his own wife died. Now he says he could preach

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a dozen sermons on that theme. He has had experiences which he wishes to share with others.

Adjusting Difficult Cases

But there are danger points to be avoided. A certain village church should have attracted all Christian minded people for miles around. The only adult class was taught by a retired minister and in the class were five other retired ministers. The writer would certainly have enjoyed a season or two with them, to learn from their many years of experience. Occasionally two or three laymen would drop in but only to report that they could get nowhere. The ministers were spending most of the class period arguing different Scripture passages and divine healing. Arguing gets nowhere, neither does a continuous repetition of the hobby interest of one member. *There must be a willingness to share one's experiences or beliefs and a readiness to listen to those of others, questioning them, not to disprove their convictions, but to draw forth their more complete thought in order to clear up one's own thinking.*

In a large city church, four young business men were saying that during the World War America had sent them out to protect innocent women and children in foreign lands; that now in America women and children needed protection against economic struggle; that they had been trained to shoot down oppressors abroad; and that they were now ready, if needed, to strike down oppression in this country. They said their church school teacher insisted on limiting the discussion to biblical times and they were ready to quit the class. Very wisely, though, there was a special discussion group set up for those who desired to study the application of Christian principles to the social order. This gave them an opportunity to exchange experiences and views and establish equilibrium. They dug deep into the fundamental issues and causes of the present social disorder in the world.

Another danger is that one who is skilled in some particular line is likely always to be asked to do something in that field. *There is a theory in religious education that would encourage the assignment of committee responsibilities not on the basis of special skills, but on spiritual needs.* For by working through a given project, one's convictions may be changed, one's attitudes may be modified. It is a theory worth keeping in mind when endeavoring to introduce special experiences for the benefit of the individuals participating. *If growth comes by experience, then experiences should be chosen for a purpose.*

Conclusion

The writer's greatest conviction on stewardship and missions came while witnessing simple dramas well enacted. These are now a part of his philosophy and the sharing of these experiences becomes a part of his educational procedure. Others, too, have backgrounds out of which have come attitudes and philosophies. Some may be prejudiced by incomplete data or unfair situations. It is only by introducing ideas and experiences collectively that people can be made more sure of their ground. Adults can hurdle the barriers which have kept them from revealing their feelings on great issues of life. May they learn to speak to each other sincerely and freely, each humbly willing to be taught from the experiences of others. *The adult bible class affords the greatest opportunity for this free exchange of ideas on the most important things of life. The class organization affords abundant opportunity for directed or objectivated experiences.*

A Fellowship of Christian Workers

INTEREST in the Fellowship is increasing. Applications for membership and requests for information are being received constantly.

A full explanation of the Fellowship appeared in the September issue of the *Journal.* Briefly, the purpose of the Fellowship is to unite workers in the church in the fellowship of service and of growth for service. Any person may join who is willing to agree to serve in the cause of the church for at least a year, and to carry out a year's plan of growth which he himself decides upon. Each applicant pays a service fee of fifty cents to cover the cost of The Fellowship Book and a series of letters to Fellowship members. The Fellowship Book contains, among other things, help in analyzing one's own needs and in building a plan of growth. The series of three or four letters a year gives information regarding new materials and new ideas for church workers.

In many churches the best way to begin a training program is by introducing the Fellowship.

As a matter of convenience, the application blank is given here. It may be filled in, cut out, and sent in, or it may be copied on a sheet eight and one-half by eleven inches in size, filled out, and sent, with the service fee of fifty cents, to your denominational headquarters or your state council of religious education. The International Council is glad to provide application blanks, but this plan will make the request for a blank unnecessary.

In indicating the type of service, please be *exact,* as, superintendent of the primary department, counselor for the senior Christian Endeavor, leadership training instructor. Unless the name of your position is widely known, explain just what you do. If in more than one type of service, list *first* that for which you most need help.

Application for Membership in
A Fellowship of Christian Workers

I HAVE accepted (or shall accept) responsibility for service in a church or related agency for the coming year. It is my purpose to continue in that service for at least a year.

I have worked out (or shall work out) a program by which I can improve in my ability for this service. It is my purpose to do my best to carry out this program.

My Service Probably Will Be_____

_____

_____

_____

My Denomination Is_____
(Give the full name)

I apply for a membership in A Fellowship of Christian Workers.

Signature _____

Address _____
Street *City* *State*

Date _____

A Problem in Supervision

By Carl D. Scheibe*

THE church school which would use to best advantage its all too short a teaching period, may well study the benefits to be derived from a program of supervision. The value of supervision in the Sunday school is being realized today as never before by those who would improve their teachers and their methods of teaching. In the church where a director of religious education is employed, he would be the logical one to conduct the supervising; however, in some instances it might well be handled by a department superintendent, the Sunday school superintendent, a member of the religious education committee, or by the pastor. Necessarily, one who would supervise must have a knowledge of the modern principles of education as they are employed in the public schools, and how these fundamental principles of pedagogics may be used to improve the teaching in the Sunday school. The following article explains how a program of supervision was conducted in the intermediate and senior departments of a large city church, by the director of religious education.

In a study made recently in a city church school it was discovered that the greatest loss of pupils came during the ninth and tenth grades. Attendance of pupils in these divisions was irregular, problems of discipline were more acute, and a general lack of interest was very evident. In an effort to discover the cause of the problems, the local church director of religious education planned a program of supervision in the departments involved.

The fact that the pupils were at the age where they were beginning to pass from parental control to assuming some responsibility and determining whether or not they would attend Sunday school was taken into consideration, but the fact remained that the proper type of program, pupil-centered, and interestingly presented should have held this group at this period when the pupil particularly needed the influence of the Sunday school.

The problem was discussed at length with the superintendents of the intermediate and senior departments, possible reasons for the loss of pupils and the irregularity in the attendance of others were examined, and as a result the supervisor was invited to observe the departments during the worship programs. In preparation for these visits, the supervisor carefully perused the lesson material for the current quarter in each department, the training school records of the superintendents, and the individual pupil record cards of the school, in an effort to secure an idea of the home, school, and social background of the pupils in these departments.

On the Sundays appointed, the supervisor was present before the time appointed for the beginning of the worship program, carefully noted all details of the service, and after proper evaluation of the various factors contributing to the program, came to the following conclusions:

The arrangement of the room was satisfactory and conducive to worship.
The pupils had complete charge of the program.
The program showed the result of careful planning.
The attitude of the group was worshipful.
Participation was almost 100%.
Songs, prayers, Scripture, and other materials were correlated in thought and purpose.
The aim and purpose of the program was evident.

The only points which were noted for criticism were as follows:

Only about 50% of the pupils were on time, 30% were five minutes late, 15% were ten minutes late, and 5% came into the service near the close of the worship period. The materials were perhaps a little too advanced in thought for this group, however, this was a questionable point. It was very evident that the worship services in both departments were adequate for the needs of the pupils, and could hardly have been a reason for their lack of interest.

Another conference was arranged with the department superintendents, individually, when the supervisor honestly and enthusiastically commended them on the programs. A further discussion concerning the problem at hand resulted in the supervisor questioning the superintendents in regard to the ability of the teachers. The superintendents seemed to feel that there was a need for improvement in the teaching, and were confident that the lecture method was employed by all the teachers. The supervisor asked permission to advise with the teachers regarding their teaching methods, which was readily granted. The supervisor then made an effort to secure information concerning the attitude of the teachers toward their work, any peculiarities that were evident, and as to whether their daily conduct measured up to the ideals embodied in their teachings.

Private conferences were arranged with all teachers of the classes concerned, the purpose of the visitation explained, and all but one teacher expressed a willingness to have the supervisor visit the class. This one teacher later invited the supervisor to visit her class, her principal objection having been that she disliked teaching in the presence of one whom she believed to be a more efficient teacher.

Eight visitations were made, one to each class on consecutive Sundays, and each visitation was followed by a private conference with the teacher on the Tuesday or Wednesday following the visitation. Each teacher had been asked to present a teaching plan of the lesson, with the discovery that only one was in the habit of so outlining the teaching plan. All but one teacher followed the suggestion and had a lesson plan prepared for the supervisor on the day of the visitation. Observation of the eight classes resulted in the following information, not all of the points of criticism noted being found in any one class, but all methods of teaching being inferior, and all teachers needing a great deal of assistance. Because of this, the classes are reported as a unit:

Teachers with training in adolescent psychology	8
Teachers making use of this knowledge	2
Stereotyped method of procedure	8
Prayer by teacher	6
Sentence prayers by pupils	2
Review of last lesson	8
Connecting thought between the two lessons	7

*Director of Religious Education, First Presbyterian Church, Chattanooga, Tennessee.

Reading of Scripture—by teacher	4
Reading of Scripture—by pupils	4
Text-centered lesson	8
Lecture method (occasional questions used)	8
Evident preparation for lessons as regards knowledge of text-book material	7

In a few cases the teachers asked occasional questions, most of which required only a knowledge of the lesson material, or biblical facts. In one case where a pupil stated his ideas concerning a point in theology wherein he doubted, he was immediately "squelched" by the teacher who was shocked at the child's unorthodoxy and gave no opportunity for discussion of the question or an adequate explanation. In one class, the pupils were not given time to think through the problem presented for the teacher always answered her own questions.

In several cases where illustrations were used, and told well, the teacher attached a most convincing and morbid moral to the story. In all classes there was a lack of interest shown on the part of the pupils, rather poor attention being evident, and in the eighth grade classes there was a lack of discipline. In two rooms rearrangement of the equipment was needed. Only one teacher had been engaged in any activity with the pupils outside of the class.

The supervisor, in conference with the individual teachers, diplomatically commended where possible and criticized discreetly the methods that were being followed in the teaching procedure, offering suggestions as to ways of improvement. In every case there was a splendid spirit of cooperation evidenced on the part of the teachers and a willingness to do some reading and studying.

As the problems of the entire group were similar, a meeting was held at which the supervisor offered to teach a class composed of this group of teachers, covering in so far as was possible, the problems of this group. The teachers agreed to devote one night a week, for four weeks, to this class—each session to last two hours.

The first session of the class was designed to review some of the principal points in adolescent psychology and to show how this information should be used in dealing with the pupils and in the preparation of the lesson material for them. A contrast was drawn between the pupil-centered and teacher-centered methods of teaching and several case studies in mimeographed form were used as points of discussion. Some of the questions discussed in this session included: "How to ask questions," "The value of allowing pupils time *(Continued on page 36)*

Making the Most of Sunday

*By Miriam E. Mason**

HOW can the family get the most out of Sunday? How can children be taught to appreciate this day and find in it, even for their young lives, an oasis of peace and inspiration which will give refreshment to the entire week?

This question is one which most thoughtful parents have asked themselves when they realized that the day which should have been so restful has turned out to be a wearing conglomeration of hectic small activities, or wasted leisure.

Following are some practical suggestions which the writer has found useful in setting the day apart and giving it a spiritual significance:

Make It a Day of Restfulness

The family will be in a more receptive mood for Sunday school and church if the "getting ready" is easy. So small a thing as having all the Sunday clothes laid out the evening before will help surprisingly in keeping things serene.

Simplicity of Sunday meals may help give the spirit of restfulness, too. Let the Sunday dinners derive their distinction from some unusual beauty or daintiness in the service instead of over-elaborate foods. The best linen cloth with a special centerpiece of flowers; the thinnest dishes; the best silver—everything a little finer than for other days.

Make It a Day of Change

Sunday occupations should be reserved for Sunday alone, for thus they gain rarity in the eyes of the children. There should be games, books, and playthings put aside for Sundays alone. The "Sunday shelf" or "Sunday box" or whatever Sunday's particular possessions are kept in should pertain especially to Sunday. Sunday thus comes to mean a day of change, consequently of restfulness.

What would you put in the "Sunday box"? Well, the following are only suggestions: Bible story books, special gift editions of classics, poetry of the reading-aloud type, or an interesting book which may be read serial fashion on Sundays, quiet and instructive games such as "Authors" or "Letters," or some of the Bible study games which are for sale by the religious publishing houses. Coloring, painting, and scrapbook sets are good.

With a little help, children of school age can work out entire projects on Sunday afternoons; an Oriental village with flat-roofed cardboard houses, or a "set" of Africa, Japan, the far north, or other fields of missionary work.

Make It a Family Day

Sunday should provide definitely somewhere for a "family hour" when the members of the family group can be together and feel closely their interdependence. One large family of the writer's acquaintance does this by having family "programs" in the afternoons where each child performs. Another has a family scrapbook which is made up on Sunday afternoons, each week's contributions being added at that time by the family group.

Make It a Self-Forgetful Day

Sunday may be a day of character building for child minds by establishing the habit of doing, on that day, all those little odds and ends of kindness which we are always intending to do—and usually don't get done. A visit made to a lonely person, a letter written, a little tea party to which may be invited the playmates who don't have so many good times—these are mere hints. Or the handwork which the children make on Sunday afternoons may be put in a box to be given away.

When the family is very young, the parents must direct in a firm but unobtrusive way in order that the child may form the right associations. All this may seem a little hard at first to the parents who do not have much leisure. But the early effort is rich in rewards, for the child who has been taught to appreciate Sunday as a home day, distinguished by its charm and restfulness, is not likely to forsake his traditions as he grows up.

*Bloomington, Indiana.

The Workers' Conference

Suggestions for Using the Journal as a Basis For the January Meeting of Teachers and Officers

ALTHOUGH January does not, in most churches, start a new church school year, this month of beginnings does provide a splendid opportunity for a check-up on the work of the fall and winter and for a consideration of plans for the next few months. The following suggested outline should be adapted to the particular needs of each group of workers.

1. Devotions

The series of devotional articles by Dr. Boddy can be used effectively throughout the pre-Easter and Easter season as a guide to the devotional meditation of your teachers.

Boddy, "Devotion to the Kingdom"

2. Taking Inventory

Time might well be given in this meeting for reports upon specific projects of various departments, discussion of lesson materials being used, and statements from teachers and superintendents concerning observable results of their teaching and work. This is also a good time for a mid-year study of attendance records.

3. Looking Ahead

It is not too early to be making Easter plans. Easter comes on April 1. Careful consideration should be given to specific plans for preparing young people for church membership. The program of one church, reported in this issue, will be suggestive. And workers with children will find this season an opportune one to give special emphasis to the relation of children to the religion of Jesus. Then, too, because many personal problems concerning Christianity and its program must be dealt with in personal conference, the article by Miss Kugler should be called to the attention of workers with young people.

Wright, "When Martin Joins the Church"
Stooker, "Child Life and the Religion of Jesus"
Kugler, "Leadership Plus Counseling"

If an Easter or Lenten play is to be produced, committees should be appointed now and a play should be selected soon. The February issue of the *Journal* will carry an Easter drama entitled "A Great Bell Ringing" by William G. Cummings.

4. Other Suggestions

If you have a program of supervision in your church, or if you have not but should have, the report of the supervision program in the First Presbyterian Church of Chattanooga, as told by Mr. Scheibe, will be of interest and value.

And what of parent education in your church? And of the possible religious education opportunities through your public library? And would your minister, or your director of religious education, or your department superintendents, or any persons in your church who are responsible for working with people, profit by a consideration of the article by Dr. Knapp concerning three ministers and the way they work with committees and boards? And what are you doing about temperance education?

Scheibe, "A Problem in Supervision"
Rudisill, "An Adventure in Parent Education"
Coggan, "Adult Religious Education"
Morrill, "Religion and the Public Library"
Knapp, "Three Ministers"
Thomas, "Teaching Teachers of Temperance"

What Are the Facts?

WE conclude the series of thumbnail sketches of new Federal agencies begun in last month's issue of the *Journal.* These have been reprinted from *School Life* for September, 1933. The selections which we have included in our column do not include descriptions of all of the new agencies, but only some of the more important ones. Refer to your copies of the *Journal* for accurate information on the NRA, HOLC, AAA, FFCA, CCC, FERA, FCOT, and the RFC.

CCC

The Emergency Conservation Work Program (which directs the Civilian Conservation Corps) (Public Act 5, 73d Cong.). Robert Fechner, Director, Temporary Building No. 2, Nineteenth and D Streets.

Purpose: To give employment to 300,000 young men by hiring them on reforestation, soil erosion, flood control, and similar projects, and in National Park development. Workers agree to send a substantial part of their wages to dependents. The Labor Department selected the young men and certified them to the Army for enrolment, examination, equipment, and transportation to camps. The Veterans Administration performed the same service for war veterans. The Forest Service and National Park Service selected the experienced men. National Park Service and Forest Service plan, assign, and supervise the work to be done.

HOLC

Home Owners' Loan Corporation (Public Act 43, 73d Cong.). William F. Stevenson, chairman, Commerce Building.

Purpose: This agency has been created to do for the city home owner what the Federal Farm Credit Administration was created to do for the farm owner—save him from losing his property through foreclosure of mortgages. Farm owner and city home owner have been squeezed by two powerful opposing forces, one which insists that loans and interest on loans cannot be scaled down; the other which insists that income of farmers and home owners must be scaled down in accord with lower price levels. To the squeezed home owner, the HOLC extends a helping hand by converting his private loan into a Government loan at low interest with easy terms for payment on the principal of the loan.

RFC

Reconstruction Finance Corporation (Public Act 2, 72d Cong. and subsequent legislation). Jesse H. Jones, chairman, 1825 H Street.

Purpose: To provide emergency financing facilities for financial institutions, to aid in financing agriculture, commerce, and industry. This agency was created under the previous administration in order to supply Government credit to take the place of the vanishing supply of private credit. Since March, its responsibilities for loans for public works have been shifted to the Public Works Administration. The scope of its loan operations has been expanded in other directions.

FFCA

Federal Farm Credit Administration (Public Act 75, 73d Cong.). Henry Morganthau, Jr., governor, 1300 E Street.

Purpose: To unify the activities of various Government loan agencies created to help farmers who have been struggling against 12 years of decreasing prices of products with consequent decreasing value of land. It consolidates the functions of the Federal Farm Board, Federal Farm Loan Bureau, Regional Agricultural Credit Corporations of the Reconstruction Finance Corporation, Crop Production Loan Office, Seed and Production Loan Offices formerly under the Secretary of Agriculture. Through this agency the Government tries to prevent farmers from losing their mortgaged farms and to help them finance the planting and harvesting of new crops. It also endeavors to help farmers obtain the advantages of business organization in marketing products by advancing loans to cooperatives.

FCOT

Federal Coordinator of Transportation (Public Act 68, 73d Cong.). Joseph B. Eastman, Commerce Building.

During the World War the Federal Government took charge of the railroads. Afterward it returned to the policy of supervising rates and other fiscal problems of railroads. Now the Federal Government is again taking a hand in the administration of railroads through the Federal Coordinator who is empowered to eliminate needless competition of rail lines and to enforce other economies. Congress also instructed this new agency to make a study of our railroads for the purpose of making recommendations to the President and to Congress for legislation.

Suggestions for Building Worship Programs

FEBRUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice Buehler**

THEME: *Heroes Who Took It Upon Themselves*

Thinking With the Leader

Close your eyes and visualize the superintendents and teachers in our International primary department. Some are old, others are young; some have been in the department for years, others are just beginning their task. A few with no vision or enthusiasm consider teaching in the church school a duty; others, we trust the majority, with inspirational contagion find church school work a Christian privilege. Leaders come and leaders go. The one without foresight will some day pass out of the picture but the one with vision and love will live forever in the lives of her children.

In the book *He Took It Upon Himself*,[1] Margaret Slattery tells the story of a little girl and an heroic Sunday school teacher. Quite frequently this little girl visited in the home of her teacher. The welcome extended to her must have been real and warm. One day as the child passed Miss Slattery's home she called joyously, "I'm going up to my Sunday school teacher's house to stay for supper." The teacher, a true friend of this child whose father was a drunkard and whose mother was disheartened with years of struggle, became a haven of rest and help. The girl earned her way through normal school, became a successful teacher, an inspiration and help to an ambitious younger brother, and, finally, an intelligent homemaker, because a Sunday school teacher took it upon herself to help. It costs to take upon oneself the guidance of a child, the work of a church school group, of course it costs. Are we asking too much of leaders? Margaret Slattery writes, "Truly it is too much to be *expected* but not too much to be *given*, when once the call sounds in one's soul."

When duty becomes a privilege and superintendents and helpers together take upon themselves the responsibility for the guidance of the worship experiences of children—then children will grow spiritually. This implies that teachers as well as leaders *will find time* to know God as a loving Father; that together they will study to show themselves approved workmen.

Superintendents, share your worship possibilities and problems with your teachers. They are an invaluable asset to successful worship. Encourage them to set an example for the children by being on time, participating in the service, and revealing their own love of God by a reverent attitude.

Add variety to your program, occasionally, by asking teachers to take a definite part in the worship program. Let them read a poem or Scripture, tell a story, and frequently express their love for God in prayer. One superintendent found the teachers a real help in teaching the children to pray. Each teacher in child language prayed a prayer. After each prayer the group responded with the chorus of "Can a Little Child Like Me." This gradually led to the vocal participation of individual children in prayertime.

That same superintendent found teachers to be right-hand helpers in observing and checking the conduct of the children. When George was late, one of the teachers helped him to become a part of the group by acting as an usher. If Betty could not open her purse, a teacher was awake to help her. When Roger's and John's hands turned to mischief, a teacher who understood quietly guided one to another chair, or sat between them, and after class suggested to the leader that next week John and Roger should not be allowed to sit together.

Appreciative teachers should act as supervisors of the worship experience. After one service a teacher remarked to the leader of it, "You missed an excellent opportunity to tell the children about Forsythia coming from China when Roger asked about the flowers." (The group was working on the Chinese project.) The leader recalled the conversation. Truly she had missed a golden moment. She would watch more closely the next time, thanks to the observing eye of a real helper. Why not criticize and evaluate worship experiences with your teachers?

Understanding teachers, through the work in their own class groups, will help the children learn to worship. Let teachers encourage the children to pray in the smaller groups; study with them songs and prayers. First year children do not memorize as quickly as third year children. Therefore, the teacher of the former group should devote some of the class's time to the appreciation and memorization of songs. When class experiences are to be shared in a worship service, teachers should guide the group in the selection of materials to be included.

Happy is the superintendent whose teachers have caught the vision, for it is only thus that dreams become reality. Happy is the superintendent whose teachers are wide awake, for it is only thus that new opportunities are discovered. Happy is the superintendent whose teachers know God, for it is only thus that children will learn to worship the God of love in spirit and in truth.

Activities Conducive to Worship

1. Make a large poster of "Our Heroes." Place a picture of Jesus at the top or center. Encourage the children to bring hero pictures from current magazines. Help the children censor the pictures to decide whether or not the hero deserves a place on the poster.

2. Make posters or pictures of everyday heroes: policeman helping people cross the street, doctor visiting a sick child, milkman who rises early to bring our breakfast, children sharing toys, children welcoming foreigners.

3. Make a sand-table scene of Jesus and the children.

4. Memorize a song.

5. Report in church school what the children have discovered about the lives of certain heroes.

6. Make a movie story of one of the heroes. Let individual children draw pictures of different parts of the story. Paste the sheets of paper end to end, in the proper sequence. Then paste the two ends of the paper on to broom handles, about six inches longer than the width of the paper. Find a box, larger than your paper. A mason jar box is quite suitable. Cut two holes, the size of your stick, in the two lengthy sides of your box, directly opposite eacn other and not too near the end. Put the handles and base of your roll through the holes, set the box on its side, and your movie is ready for an audience. Decorate the box, make the lids into doors, add curtains according to your time and interest. Use the box for other movies. The children who arrive early will enjoy seeing the movie and showing it to visitors.

February 4

THEME: *Jesus, the Friend of All*

HAVE ON HAND:

1. Story books about Jesus.
2. Pictures of the boyhood of Jesus, and
"Jesus in the Home of Mary and Martha," Copping
"The Sermon on the Mount"
"Jesus and the Children," Plockhorst or Hofmann
"Jesus Helping People"

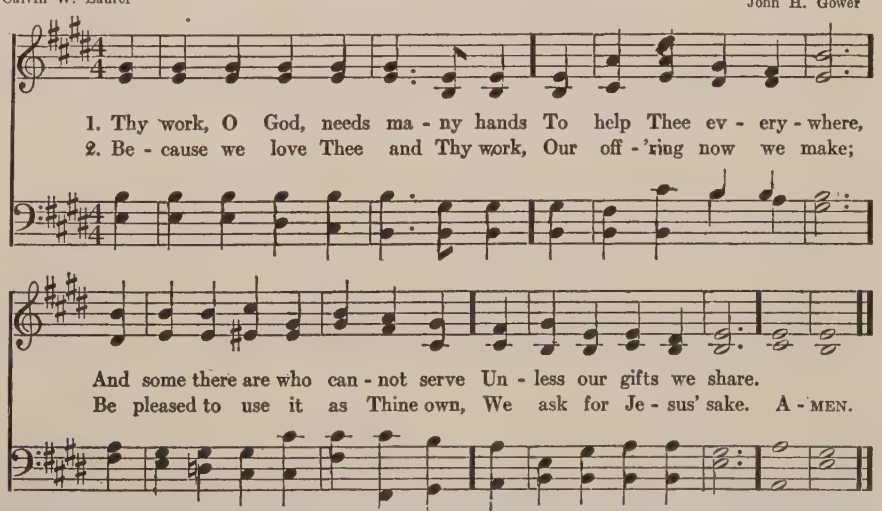
FELLOWSHIP: Let the early children arrange or re-arrange the sand-table scene, look at the books which have been made, or study with pictures the first two stanzas of "Jesus, Our Friend." Let quiet music call the children to their chairs.

QUIET MUSIC: "Tell Me the Stories of Jesus"

SONG: "Jesus, Our Friend" (or any of the songs which you have learned about the boy Jesus)

Thy Work, O God, Needs Many Hands

Calvin W. Laufer — John H. Gower


1. Thy work, O God, needs ma - ny hands To help Thee ev - ery - where,
2. Be - cause we love Thee and Thy work, Our off - 'ring now we make;
And some there are who can - not serve Un - less our gifts we share.
Be pleased to use it as Thine own, We ask for Je - sus' sake. A - MEN.

—From *Junior Church School Hymnal*, Presbyterian Board of Christian Education. Used by permission

*Student, The Divinity School, Yale University, New Haven, Conn.

LEADER: When Jesus grew to be a man (show a picture of the man Christ), he left his home and walked from one city to another to help the people and to tell them stories about God, the loving Father. Like a doctor, he stopped by the roadside to make a sick man well (show pictures of Jesus healing). Sometimes, like a minister or a teacher, he sat on the hillside and told stories to the mothers and fathers and little children (show a picture of Jesus on the hillside). Years later they told their own little boys and girls the stories which Jesus had told them. Some days Jesus visited in the home of his friends (picture of Jesus in the home of Mary and Martha). Mary and Martha were two friends who always had a warm welcome for him.

POEM: "Far Away in Old Judea"[2]

SONG: "Jesus, Our Friend" *(third stanza)*

STORY: "Jesus and the Children" (Tell in your own words the story of Mark 10:13-16. Show the picture you have of Jesus and the children. Talk about the children on the picture. Where do you think this child got her flowers? What is this boy thinking about? Why is that mother smiling? Introduce the fourth stanza of the song, "Jesus Our Friend," through the conversation and help the children to feel themselves a part of the picture).

SONG: *(sing softly without the piano; the children will join you)* "Jesus, Loves Me"

LEADER: This little child (one very near to Jesus) looks as if he loved Jesus very much. I think he might have felt like singing (Leader sings softly, chorus of "Jesus Loves Me"),

Yes, I love Jesus,
Yes, I love Jesus,
Yes, I love Jesus,
I love him very much.

SONG: "Jesus, Friend of Little Children"[4] or "Jesus Loves the Little Children"[5]

LEADER: Jesus was God's very best helper. He was so kind, so thoughtful, so loving that people knew he was just like God. Ever since the time of Jesus, boys and girls who love him have tried to be God's helpers too. So, today, we share our gifts so that ministers and missionaries can take time to tell others about our friend Jesus.

OFFERING: "Thy Work, O God, Needs Many Hands" *(printed herewith)* (Let the leader use it as her individual prayer this first time, then help the children to learn it next Sunday. Or class groups might think together about the prayer. It does not need much interpretation. Give the children individual copies. Read it over once. Then suggest that they take it home to learn it for next Sunday.)

February 11

THEME: *"An Honest Storekeeper Who Became President"*

HAVE ON HAND: Pictures of national heroes, including a good one of Lincoln.

STORY: "An Honest Storekeeper"

Out in the country about three miles from town there once lived a widow and her little boy. All day long the mother worked hard to get enough money for food and clothes. But even though she worked very hard there were times when she and her son had scarcely enough to eat.

One afternoon when the mother looked into her cupboard she discovered that there was very little food left. "My son," she said, "the cupboard is almost empty. You will have to go to town this afternoon. Get some flour, tea, sugar, and salt." And she handed him the money, saying, "This is all that I have so be very careful."

The boy picked up his basket, took the money, and started out of the door and down the road. The sun was so hot and the road so dusty that the boy grew quite tired before he reached town. When he stepped into the store, however, he seemed to forget how tired he was, for behind the counter stood a tall, pleasant-faced clerk who greeted him in a cheerful voice, "Good afternoon, my boy, what can I do for you?"

"Good afternoon," replied the boy. "I want some flour, tea, sugar, and salt."

When the basket was filled the boy handed the clerk his mother's money. The change he tucked carefully away in his pocket and started for home. Once he stopped to look in the window of the candy shop. The candy looked so good! And the boy hadn't had any for a long time! He rattled the change in his pocket. As he did so he remembered what his mother had said, "It is all the money I have so be very careful."

Bravely he walked down the street and out on the country road. It was beginning to grow quite dark when he reached home. How glad his mother was to see him! When she had put the supplies into the cupboard, she counted the change carefully.

"My son," she said, "there seems to be some change missing. Could you have lost it?"

"No, Mother," replied the boy a bit surprised, "I had it carefully tucked away in my pocket."

The mother looked into her little boy's eyes. She could tell that he had brought home every cent he had received from the clerk.

"Perhaps the clerk made a mistake," she said. "We shall get along somehow. Come, supper is ready. Let us sit down and eat."

While they were eating, a knock was heard on the door. The mother opened the door and there stood a tall, kind-faced, young man.

"I am the clerk from the store. When I was counting my money this evening, I discovered that I had charged your little boy too much. Here is the change that I owe you."

Before the mother could even thank the clerk, he had hurried out of the yard and down the road toward town. That clerk's name was Abraham Lincoln, and later he became president of the United States.

—ESTHER FREIVOGEL. Used by permission of the author.

SONG: "I Will Be True the Livelong Day"[6]
"My Day"[7]
"Jesus, Our Friend"
"Thy Work, O God, Needs Many Hands"

POEMS: Find some suitable poems in your own collection.

February 18

THEME: *Creating an appreciation for Jane Addams who today is helping people to be happy in her own little part of a great city*

Talk with the children about the many, many people who help them every day. Help them to understand that all children do not have the same privileges.

SONG: "The World Is Very Beautiful," from *Primary Music and Worship.* Use the second verse of this song. Interpret with pictures if not used before.

STORY: Tell the following story about Jane Addams. After the story, show some pictures of Jane Addams and Hull House. (Inquire at your public library for pictures.) After the story was told in one group, it was decided to use the picture of Miss Addams for the lines,

"And when God gives us work to do
We'll gladly do our best."

MAKING THE WORLD A HAPPIER PLACE IN WHICH TO LIVE

Many years ago in a little country home not far from Chicago there lived a girl named Jane Addams. Jane loved the big trees, the singing birds, and the bright colored flowers. She loved all pretty things but she loved people most of all.

One time Jane had a pretty new blue coat. She thought it the prettiest coat she ever had. One Sunday she was going to wear it to Sunday school. Her father looked at it and said, "Jane, you have a very pretty coat. It is the prettiest you have ever had. I like it, but I wouldn't wear it to Sunday school this morning. You see, there are many little girls who do not have such pretty clothes. I am sure it would make them feel bad to sit beside such a lovely coat, don't you?" Jane had never thought of clothes that way. Father was right. So she quickly changed to her old coat and hurried off to Sunday school.

Jane loved the country, but she was very much excited one day when father took her with him into the city. After her father's work was finished they drove around the city. It was all very interesting. At last they came to a part of the city which was not very pretty. There were no big lawns like the one on which Jane played. There were no big trees, no birds, and very few flowers. The high houses were built of dark red bricks.

"Where do the children play?" Jane asked her father.

"I do not know," father answered, "I guess the street must be their playground."

"Do they ever see the trees, and hear the birds sing?" Jane asked.

"Perhaps, sometimes when they take trips to the park," said father, "but they cannot see them every day as you do in the country."

"Oh," she said, "how terrible not to see the grass and trees every day." After a moment's thought she added, "When I grow up, I'd like to make this place as pretty as the country in which we live." And then Jane and father drove back to their lovely home in the country.

Days, weeks, months and years passed. Little Jane became a young woman and went away to school and college. Once she thought that she would be a doctor and help to make the sick people well, but she wasn't strong enough for that. Then she went to England for a rest and a visit.

In England she saw many sights but the one thing that interested her most was a large house in the heart of a city. She asked her guide about the house. He said, "It is a home for boys and girls, men and women, who do not have yards in which to play, who do not have pretty things in their home." Jane thought a long time about this house which was a second home to many people. Then she knew what she wanted to do in America.

Back to our country she came and on to Chicago she went. There in the heart of the city, where she had visited with her father years before, Jane found a large brick house which some of her friends helped her to buy. "We will make it a second home for these people," she said, "and call it Hull House in honor of the man from whom we bought it. We will have special rooms for boys and girls and their parents."

Thus Jane Addams began her work in Chicago. Boys who had been playing on the street were invited to come into Hull House. There they learned to play and work together. Sometimes they read books; sometimes they worked with wood and made tables, chairs, and doll houses for their little sisters.

Girls who loved to make pretty things learned to sew and paint pictures and cook delicious foods.

Mothers who had to work hard all day long took their tiny babies to Hull House. There some one loved and cared for the children while mother worked to buy their food and clothes.

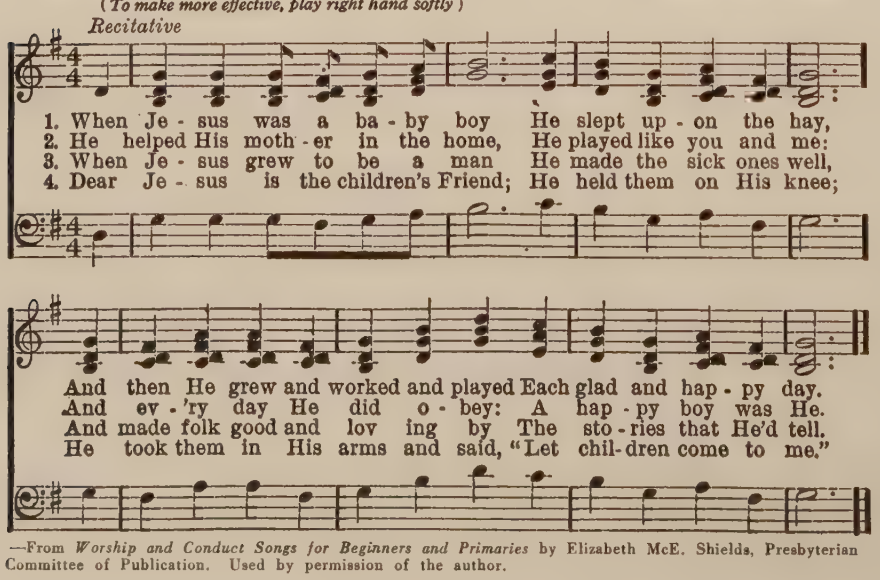
Fathers who did not know how to read came to study English. Often in the evening mothers, fathers, sisters, and brothers gathered at Hull House with Jane Addams

Jesus, Our Friend

ELIZABETH McE. SHIELDS — ELDA FLETT BAKER

(To make more effective, play right hand softly)

Recitative


1. When Je - sus was a ba - by boy He slept up - on the hay,
2. He helped His moth - er in the home, He played like you and me;
3. When Je - sus grew to be a man He made the sick ones well,
4. Dear Je - sus is the children's Friend; He held them on His knee;
And then He grew and worked and played Each glad and hap - py day.
And ev - 'ry day He did o - bey: A hap - py boy was He.
And made folk good and lov ing by The sto - ries that He'd tell.
He took them in His arms and said, "Let chil - dren come to me."

—From *Worship and Conduct Songs for Beginners and Primaries* by Elizabeth McE. Shields, Presbyterian Committee of Publication. Used by permission of the author.

o sing together the songs which they loved best. Although they could not hear the birds sing, they listened o music which helped them to think of birds. Although they could not see beautiful trees and lovely awns, they saw pictures of them. Although they could ot have flower gardens they made window boxes with ll kinds of flowers. There in their second home they lid the things they loved to do but could not in their mall homes.

There today, at the corner of Halsted and Polk Streets, stands Hull House. And there, today, Jane Addams works and lives to make her little part of Chicago a happier place in which to live.

—B. B.

February 25

THEME: *Creating an appreciation for the heroic child who faithfully performs his daily duties.*

Help the children to face some of their difficult problems. What are some of the hard tasks parents ask children to do? Does mother ever ask you to do things which you dislike doing? How shall we do those tasks? What happens when we refuse to help, to cooperate? Who has to suffer? Help the children to face the fact that "we must face the consequences."

STORY: "The Water Barrel"

"David, Father and I are leaving one thing for you to attend to this morning," Mother said, as she took her gloves and pocketbook from the drawer and glanced out of the window to see if Father had brought the horse to the door.

"There's Father, waiting for me. Listen, dear. I want you, before you do anything else, to fill the water tank, so that it will last all tomorrow."

"I was going right down to the pasture to help Pete catch the lambs," David's voice sounded a little whining.

"No," replied Mother firmly, "bring up the water first of all, or it may not get done. Father and I will be home by six o'clock. After that one job, you can have fun all the rest of the day. Good-bye."

"Good-bye," David called, as the carriage rattled down the lane.

He walked back into the house and straight through to the kitchen. They were proud of this house—David and his father and mother—for it was very new and had taken a long time to build. Parts of it still were not finished. The well had not been drilled, so that all the water had to be carried from the spring, instead of being brought into the house through the pipes. It was David's special work to keep water in a large barrel fastened firmly on a strong platform over the kitchen sink. His mother could then draw it from a spigot connected with the bottom of the barrel.

David climbed up a few steps at the side of the barrel, and, leaning far over the rim, tried to see how much water was left. It was so low that he couldn't even touch the surface with his finger-tips. He sighed and got the bucket out from under the sink. He was a strong little boy, almost twelve years old, and he wasn't a bit tired, but it made him sigh to think of all the things he wanted to do that cool, sunshiny morning. After the first five buckets had been poured into the barrel, with violent splashings, David sat down on the kitchen step to rest. He could see Pete, the hired man, down in the sheep pasture.

"I wonder why it wouldn't do just as well if I finished carrying water this afternoon," he thought. "What's the difference to Mother, so long as I get it done?"

He got up and was starting down the path when he remembered the last time Mother had gone to town. She and Father had been away all Sunday, and he had promised to have the barrel filled for the Monday washing. Well, as it turned out, he had let it go, and Monday morning Mother couldn't do the wash because Father, Pete, and David had all gone to haul a load of lumber, and no one was there to carry in water.

David turned back, kicking pebbles impatiently. "Five more buckets, and I'll call it enough," he muttered. One bucket, two buckets, three, four—the sun was getting very hot—five, at last! Again he climbed the steps and leaned over the brim. The surface of the water glimmered more than half-way up the barrel, but still it wasn't nearly full.

David knew that by this time Pete had finished with the lambs and would be mending fence in the south pasture. Blueberries were thick over there. David felt very hungry. He picked up the bucket and said to himself, "Two more, and then I'm through!" Suddenly it occurred to him that it would be fun to fill the old barrel once, really, entirely, full. Always before he had stopped as soon as possible, which meant, of course, that the supply ran out so much sooner. He ran down to the spring with fresh enthusiasm. One bucket, it slopped over and wet his shoes a little. Two buckets, that time he almost stumbled over the step and spilled it all. Three buckets, it certainly was getting very heavy. Four buckets, Pete called to him, "Come on down here with me, boy" and David only answered shortly, "I'm busy." Five buckets, the water didn't make much noise now when it was poured in. Six buckets, David poured very slowly, looking over the edge as he did so. Close to his face was the black shadow of his own head, and the barrel was full to the brim.

"Whoopee! Pete, sixteen, buckets, and it's chuck up full!" yelled David, leaping madly and waving his arms with joy.

An hour later, Pete stopped digging his posthole and stared at the distant house. "David!" he cried excitedly, "look at that smoke. Where's it coming from?"

David mounted to the top rail of the fence and shaded his eyes. "Seems to be out of the cellar window on this side," he answered.

Without another word, Pete ran at top speed across the fields, David after him. The kitchen was thick with smoke, which seemed to be pouring up from the cellar. Pete plunged down the steps, but was back again in an instant, coughing and choking.

"The long piece of hose from the barn, run, boy, run! That wood in the cellar is smouldering!" He staggered to the sink and grabbed up the bucket.

Dragging the hose after him, David panted back again, too breathless to ask questions. He watched Pete screw one end of the hose to the spigot under the water barrel, tie a wet towel over his nose and mouth, and with a muffled, "Stay right here unless I call," dive down again into the smoke.

It seemed hours to David that he alternately stood as near as he could to the cellar door, listening to Pete tumbling things around below, and climbed to peer into the tank. The water sank lower and lower. The hissing, as Pete poured it through the hose on the crackling wood, became fainter. Suppose the barrel ran dry before the fire was out! They would have to carry water in the bucket all the way from the spring. It occurred to David that he might be hauling some now, and then he remembered Pete had said, "Stay right here." Perhaps Pete was afraid the smoke might overcome him and he would need help. David did not dare to stir. The crackling had stopped entirely now, only thick rolls of smoke poured up the stairway and out of the door and windows. Silence below. David was scared. Had anything happened to Pete? The smoke was lighter now. He crept on the floor close to the steps and called. He was startled to hear Pete's voice quite close, "I'm coming, boy."

For five minutes Pete lay on the grass outside, breathing very hard. He was so black that David wanted to laugh, but was afraid he would cry instead. After a while Pete rolled over and looked at the boy sitting beside him.

"Close shave, Dave! There for a while I thought the house was gone. All that dry lumber afire! Must have been started by what they called 'spontaneous combustion' in that pile of wet rags the workmen left. Say, boy"—he sat up slowly—"how'd it ever happen that the water barrel was full? All the time I was squirtin' water I kept thinkin', 'If the water'll just hold out, I can save her yet." But I never s'posed there'd be as much in the barrel as there was. Just enough to kill the last flicker—and a bit less wouldn't have done."

"I filled it chuck full this morning," David answered.

"Well, let me tell you, then—you saved this nice, brand new house of your pa's from burning to a cinder! Put it there, old chap!" David's hand was swallowed up in Pete's grimy fist, and he grinned proudly.

—From *The Children's Story Garden*, by a committee of the Philadelphia Yearly Meeting of Friends. Published by J. B. Lippincott Co. Used by permission.

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[1]Margaret Slattery, *He Took It Upon Himself*. Boston, Pilgrim Press.

[2], [4], [6]*Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[3], [4], [6]Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[5], [7]Edith Lovell Thomas, *First Book in Hymns and Worship*. New York, Abingdon Press, 1925.

[2]Danielson and Conant, *Song and Play for Little Children*. Boston, Pilgrim Press, 1925.

[3], [4]Danielson and Conant, *Songs for Little People*. Boston, Pilgrim Press, 1915.

FEBRUARY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By May Fenerety Settle

"For every child moral and spiritual training that he may be able to stand firm under the pressure of life."—CHILDREN'S CHARTER, White House Conference.

"The individual who truly enters into the worship of God gets a fresh view of life."—MARY ALICE JONES, in *Training Juniors in Worship*.

THEME FOR THE MONTH: *Heroes*

THE THEME AND THE LEADER: Is it a fair question to ask the leader of the worship of juniors who has been using the themes as suggested in these pages, "Have your juniors sensed the unfolding of the thought, from Sunday to Sunday, from 'Honoring Jesus by What We Become' through the steps of varying 'Opportunities for Growth,' so that even last month as they visualized themselves growing they had dreams of living the *heroic* life themselves?" Splendid! Then, let us follow Professor Albert E. Bailey's suggestion and endeavor to train our juniors in right thinking and right living by utilizing the "predilection for demonstrated greatness." (See, if possible, Chapter VI, "The Hero in Art," in *The Use of Art in Religious Education* by Bailey.) To quote, "The Hero becomes hero by virtue of enlisting the sympathy . . . to such an extent that the person becomes in imagination the hero himself."

So, in picture and in story, we shall seek to present the heroic in such a manner that the outcome will be a stirred feeling and a strengthened determination to become something more than one is now. But what heroes shall we select? For generations the hero has been associated with success at arms. Today, in clear-visioned recognition that in humble fulfilment of duty and in quiet service where there is need, we turn from the exploits of war and give our attention to those heroic souls who may be the inspiration for all of us, no matter where our sphere of living.

KEY THOUGHT:

Every one has his heroes. Each age and every nation has them. They are those men whom we admire so much that if our dreams came true, we should be like them.

Now choosing a hero is a serious matter. One may almost say, "Like hero, like worshiper." Therefore we must choose carefully. We must decide beforehand what our hero will be like. Shall he be gentle, or ruthless; generous, or selfish? Shall he be a master at spreading fear, or happiness? Napoleon was so great a fighter that thousands of families never forgot him in their curses. Shall he be one of our heroes?

If not, who shall be? Who are the men we ought to follow? One thing is certain: Our heroes must be fighters. But on what battlefield, and for what cause?

—Preface, in full, to *Heroes of Civilization*, Cottler and Jaffe. Used by permission of the publishers, Little, Brown and Co.

OBJECTIVES FOR THE MONTH:

That our juniors shall come to have a more *Christian* understanding of what it means to be a hero;

That the juniors shall grow in appreciation of the heroic which is painstaking, persevering, self-sacrificing, without thought of praise or public acclaim;

That because of these inspirational efforts, some of the "stuff of which heroes are made" shall manifest itself in unpleasant duties cheerfully done, in disappointments met cheerfully, in hard tasks met manfully, in loyal service rendered in the name of Jesus, the great Hero.

Source Materials

STORIES—HEROES OF THE NEW DAY

The Great Conquest, Book IV, "The Atlantic Readers" (Little Brown and Co.)
1. "Heroes in Time of Peace"
2. "How They Took the Diphtheria Serum from Anchorage to Nome"
3. "The Ends of the Earth"
4. Poem, "The Riders" by Edmund Vance Cooke.

Peace Crusaders, Griscom (J. B. Lippincott and Co.)

Greatness Passing By, Niebuhr (Scribner's)

Heroes of Civilization, Cottler and Jaffe, (Little, Brown and Co.)
1. Heroes of Exploration
2. Heroes of Science
3. Heroes of Invention
4. Heroes of Biology and Medicine

Microbe Hunters, De Kruif (Harcourt, Brace and Co.)

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*Topeka, Kansas.

Between the Gateways, Boeckel (National Council for Prevention of War, Washington, D. C.)
Library of Historic Characters, Spofford
Great Men of the Christian Church, Walker
Lives of Quaker Saints, Hodgkin
Heroines of the Bible in Art, Clement, (L. C. Page and Co.)
Saints and Their Stories, Webling (Stokes)
Life of Jesus of Nazareth, Hole (Eyre and Spottiswoode, London)
When They Were Children, Steedman (Thomas Nelson and Sons)
Makers of a New World, Stowell (Methodist Book Concern)
Heroes of Peace, Wallace

PICTURES TO HELP:

Abbey: "Penn's Treaty with the Indians," "Valley Forge," "Galahad the Deliverer"
Oakley: "Penn as a Student," "Penn's Vision," "Lincoln at Gettysburg," "The Constitutional Convention"
Ferris: "Franklin's Bookshop," "Lincoln the Rail Splitter," "Lincoln in 1861"
Keyser: "Sir Galahad"
LePage: "Jeanne d'Arc"
Boughton: "Pilgrims Going to Church"
Johnson: "The Boy Lincoln"
Volk: "The Young Pioneer"
Younghunter: "The Old Santa Fe Trail"
Proctor: "The Pioneer Mother"
Dallin: "The Scout"

(Good small prints of such pictures as these may be secured from the Art Extension Society, 65 East 56th Street, New York City)

POEMS TO HELP:

From *Great Americans as Seen by the Poets*, Steedman
"To William Lloyd Garrison," John Greenleaf Whittier
"A Ballad of Heroes," Austin Dobson
"Adventurers," May Byron
"Wings," Blanche Schoolmaker
"Heroes," Edna Dean Proctor
From *International Journal*, October, 1932
"At Last Our Country," Odell Shepard
"You Who Have Handed Us Life's Torch," Frances Crosby Hamlet
From *A Child's Garden of Song*, Thomas and Sneath (Century Co.)
"My Body Is a Temple," Esther Doolittle
From *Singing Pathways*, Dickie (Powell and White)
"The Body, Lord, Is Ours to Keep," Eleanor Stock
From *Quotable Poems*, Vol. I (Willett, Clark and Co.)
"Quit You Like Men," William Herbert Hudnut
"How Did He Live?" Ernest Crosby
"Ich Dien," Susie M. Best
"Be Strong," Maltbie D. Babcock
"Courage," Ozora S. Davis

HYMNS FOR THE MONTH:

"Rise Up, O Men of God"
"God of the Strong, God of the Weak"
"Dare to Be Brave"
"I Would Be True"
"God, Send Us Men"
"O God, Who Workest Hitherto"
"Marching with the Heroes"
"God Is My Strong Salvation"
'Father, Hear the Prayer We Offer"
"Lead On, O King Eternal"

INSTRUMENTAL CALL TO WORSHIP: For the instrumental call to worship, let us use something stirring and suggesting the strength which our theme demands. In any hymnal, find the hymn tune by Croft, an arrangement of a Chorale based upon Sebastian Bach's "Fugue in E flat." This is often called "St. Ann's Fugue," hence the name of our hymn tune. Bach gives his musical theme three interpretations: one stately, one graceful, one brilliant. It is the first which will be appropriate to our purpose.

CALL TO WORSHIP:

Leader: Be strong in the Lord
And in the strength of his might.
Response: Jehovah is my light and my salvation,
Whom shall I fear?
Jehovah is the strength of my life,
Of whom shall I be afraid?

CONCERT PRAYER FOR STRENGTH:

Show me thy ways, O Jehovah,
Teach me thy paths;
Guide me in thy truth and teach me.
—Psalm 25; 4, 5a

February 4

THEME: *Getting Ready for Heroic Living*

WORD TO THE LEADER: This may be an opportunity to spiritualize the daily experiences which make of the body the very best home possible for a growing religious spirit. Build upon last month's "*growing*" idea, using again any materials which can be related to your purpose. Part of the emphasis will be physical, part of it should be directed toward habit building, and part of it toward helping juniors to take right attitudes toward the disciplines and the persons most helpful in their growth.

SCRIPTURE TO HELP: I Corinthians 6:19, 20; Psalms 119:33; Romans 12:1, 2; Psalms 51:10; Romans 15:1; Matthew 5:8.

OTHER HELPS:

Happy are we if, with all our direct care and culture of the body, we do not neglect those curative and strengthening influences that spring out of inner spiritual soundness and purity of thought.
—From *The Daily Altar*, Willett and Morrison

A CALL RINGS OUT FOR SERVICE

A call rings out for service,
Rings far o'er sea and land;
A call rings out for service
Of willing heart and hand.
The boys and girls are needed
For true hearts must trust and dare.
The boys and girls are needed,
For strong hands must do their share.

—ELIZABETH MCE. SHIELDS, in *Junior Hymns and Songs*. Copyright, Presbyterian Committee of Publication. Used by permission.

STORY: Perhaps you will like to use the story of Queen Victoria's childhood, taken from Steedman's *When They Were Children*. Perhaps there will be no place for a story, the conversation growing out of the key thought affording more possibilities for junior sharing.

POEMS: Those by Esther Doolittle and Eleanor Stock in "Poems to Help" listed above.

February 11

THEME: *Heroes All the World Honors*

WORD TO THE LEADER: It would seem that the decision regarding the use of the three heroes whose birthdays fall in this month—Lindbergh, Lincoln, and Washington—as the basis for this period would be conditioned by local circumstances, and the needs and desires of the juniors themselves. Certainly this is a time when they will have something to offer and to share, for their school activities will have put them in touch with sources and materials. It is possible, however, that they will be weary of specific stories and biographical data. They might prefer to consider the more general idea of the qualifications of the hero whom all the world honors, each telling of a favorite hero with the reasons for the choice. The blackboard might be used to list the qualifications as they are developed. Professor Bailey says:

Other virtues beside self-sacrifice are part of the composite we call hero. There must be loyalty to some person or cause or principle greater than oneself; there must be courage under all circumstances; patience under undeserved or inescapable suffering; self-conquest; the resisting of temptation; tenacity of purpose when the purpose is good; in general, a "strength in right causes" which is the essence of virtue itself.

POEMS TO HELP: "Washington" and "Lincoln" by Nancy Byrd Turner in *One Hundred Best Poems for Children*, Barrows (found in most Woolworth stores, ten cents).

February 18

THEME: *Unknown—But Heroes*

WORD TO THE LEADER: Read again the key thought for the month. Consider how you will seek to develop the will to optimal living without stress upon public acclaim. As "The Unknown Soldier" is the visualization of a desire to recognize sacrificial living in one area of human endeavor, we need for youth pauses for consideration of other areas where endeavor is noteworthy but may forever remain unknown.

STORY FROM REAL LIFE:

In a city in the middle west, a Negro boy, ten years old, was sitting on a doorstep, lazily watching what came within his vision. In an old "Model T" across the street, a golden-haired toddler played as he waited for his father's return. An occasional passer-by came into sight and disappeared, or a customer entered or left the corner store. Life seemed pretty monotonous.

Suddenly the boy noted something he had never seen before—a car moving with no one at the wheel. It took a few seconds for the meaning of that to reach his mind. In those seconds, the Ford was moving steadily, though slowly, down the hill.

When his mind had comprehended the danger, the boy flashed into action. He did not know how to drive—rides in cars had not been numerous in his life. But he did know, from his own experience in a family of children, that a toddler like the youngster in the car would not know how to help himself. Therefore, it was to the child he leaped, not to the wheel or to the brakes. On the running board and over the door he tumbled, and as the car, gathering momentum on the down grade, was veering toward the corner, he pushed the little fellow out upon the grass of the parking, though he himself was caught between the overturning car and the concrete curb.

The sound of the crash brought help. The child, crying lustily, and only bruised, was picked up and comforted. The boy could not be extricated until many hands could lift the car. His leg was crushed and he was rushed to a hospital, but no care could save the injured limb. Now he is fully well, but faces life handicapped.

Was *he* a hero?

February 25

THEME: *Wanted—Heroes!*

WORD TO THE LEADER: No outsider can reach your juniors to crystallize the month's considerations into decisions. The areas of need which have challenged their interest should be carefully re-considered, and those materials which have been most helpful in leading to worshipful outcomes in the earlier Sundays, should be used again. Perhaps you will like to allow your juniors to divide themselves into interest groups, and to formulate their own thinking into reports to stimulate thinking on the part of others or into statements of appreciation and thankfulness to which a unison prayer response, such as, "We give thee thanks, O God," might be appended. Perhaps some of the groups might choose to have a story re-told, others might write their own prayer or poem, but all should be guided into including the forward look toward the unfinished tasks of the Kingdom. The interest groups might be somewhat as follows—the heroes of peace, the heroes of medicine, the heroes of championship of the down-trodden, the heroes of science, though the juniors may prefer to choose their own names for the group.

HELPS FOR THE FORWARD LOOK: In 1833, just 100 years before the year we have just finished, a man who was working in the government Patent Office, sent his resignation to his superior, saying that everything there was to be invented had already been invented and recorded and that he felt it was not honest to hold his job any longer. Suppose his opinion had been accepted, how different today would be! What the "forward look" of his day needed to dream about are the commonplaces of today. Can we look forward and determine to hold ourselves ready for heroic service in fields undreamed today?

Toiling centuries have struggled upward on a stony way
Just to set the torch of freedom where it flames aloft today.

Rather, we shall hold it higher, shake its splendor through the sky,
Searching out each nook of shadow till the things of darkness die.
—ODELL SHEPARD, from "In the Dawn."

FEBRUARY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Heroes*

To the Leader

No series of services during the year can be any more thrilling than these in which we will be engaged for the month of February. We will be matching our spirits with those great men and women who have proved themselves against their day and times to be truly Christlike in spirit and in living.

Youth is accused of being a "hero worshiper." That is only a romantic way of stating that all of us are hero worshipers. We see in the brave deed and the courageous soul our own ambitions realized.

One way by which we can help people build better Christian lives is to call their attention to the heroes of our own faith. The stories of those who have done truly great and Christian things inspire all of us to do the best we can.

The newspapers, the radio, and the movies are constantly calling our attention to sensational rather than heroic deeds. We want to call attention in these worship services to deeds that merit our gratitude and respect as Christian young people. We have tried to suggest things that might escape notice and that will consequently be unusual enough to be interesting and we hope inspiring.

When we show people heroic social and Christian service—and give honor to those who have done the service—we may be able to inspire others to want to follow those examples. Therefore, when you plan these services with your committee, present them with the idea that they may be the means of inspiring others to a better way of life. It may be that someone will be a little less selfish, a little more thoughtful of others; it may be that someone else will learn to want to follow the truth; it may be that we can give a little lift along the way to those who are in doubt.

It may be wise to issue a little warning along with this foreword about the services. There is danger that we will, by honoring people, put our mark of approval upon everything that they do or say. This should not be so. We should always reserve the right to think for ourselves and see whether an act is good or bad, regardless of who does it. For instance, we would probably not want to honor any modern gangster in a worship service, for he stands for much that is unchristian, but I know of a deed which one gangster did for which he should be given credit. On the other hand, it is equally true that not everything which some outstanding Christian men and women do will be Christian deeds. They, as well as all the rest of us, are likely to make mistakes. Therefore, we should seek in our services of worship to make very clear to the audience, and to those who take part in the service, exactly what it is in our heroes that we are honoring.

This spirit of criticism will also help us, and those who see and participate in the service, to be more sure of what kinds of things we should seek to imitate in our own living. We cannot all be like Gandhi, but we can all learn to live more unselfish lives. We can all attempt to understand people and to share with them our joys and our sorrows, our wealth or our poverty. If our services can present a few lives in such a way that people will say, "That is the spirit of Jesus," we shall not have tried in vain.

February 4

THEME: *Heroes of Tomorrow*

PRELUDE: Music for "Still, Still with Thee"

CALL TO WORSHIP (*to be read in unison*): As our voices blend together in song, our Heavenly Father, so may our hearts be joined together in one purpose to seek thy will for our lives.

HYMNS: "Still, Still with Thee"

LEADER: (It is not necessary that the leader give this word for word, but he should know it well enough to give the content of it in his own words.)

There is an old saying that a great man is never great to his own family. It is just as true that great men are seldom great to their own age. When Jesus was a boy he probably played with many boys and girls who never suspected that he would some day become the greatest man the world has ever known. Even when he grew older and started upon his great purpose, the people who knew him did not receive him as a great man; he was teased, and made fun of, and despised, and thought to be a man of low estate. That is, most people thought these things of him. There were a few, a very few, who found him to be great, who loved him and worked for him as though he were already the famous and important person that he was to become. So it is with practically every person who becomes truly great. The people of their own time and acquaintance often do not recognize their greatness, and it is only after they are dead that people begin to realize that their lives have been significant and will be remembered when others are forgotten.

If this is true, how can we tell who is great today? Who will be the heroes of tomorrow? The answer is that only as we become able to separate the good from the bad, only as we become able to see things in the light of their real worth, will we be able to tell who is great among us today. It is so easy to mistake the popular thing for the really great thing, unless we have some real standard by which to judge.

The standard by which Christian people judge the worth of a person is Jesus. Jesus put other people on a level with himself. He said, "Love thy neighbor as thyself." He said people must love God. He was constantly talking and acting as if those two things were true. Therefore, could we not today put that test to ourselves and to the people that are labeled great. Many of us will not measure to the standard. Many who are not recognized as great will, in the light of these principles, be the truly great persons.

In this worship service we are trying to think of how we may recognize the truly great people of today. They will be the heroes of tomorrow. We want to be on the side of those who are doing the will of Jesus. May we bow our heads in a moment of silent prayer, before we pray together in unison, asking that God may be with us in our search for his people.

SILENT PRAYER

UNISON PRAYER:

Our Father, we pray that we may have the vision to see great deeds. We pray that we may have the courage to praise what we know should be praised, whether those about us approve or not. Give us a sympathetic understanding of those people who do not believe as we do or who live lives that are strange to us. Teach us to know thy way of life that we may not lose sight of the unselfish devotion that is required of those who follow Jesus. Amen.

HYMN: "Faith of Our Fathers"

A STORY: "Those Who Are Great"

"Oh Mother, aren't they *funny!*"

From where I stood on the promenade deck, I could see the little old couple, both over sixty, the wife perhaps a trifle the younger. Her hat was a flat conglomeration of black and white satin bows; around her shoulders was a sort of over-all green cape. The husband wore an ancient, blue serge suit and tugged at a large, wicker suitcase.

"Mother," repeated the little girl, "aren't they funny!"

"They're missionaries, Clara," said her over-dressed mother contemptuously. "China missionaries."

Next morning at breakfast I noticed that their table was nearest the exit to the kitchens. By chance I happened to be behind little Clara when, in passing their table, she dropped her orange. Old Mrs. Missionary retrieved it for her, and handed it back with a "good morning, dear," in a surprisingly rich contralto voice. Just then Clara's mother, pausing in a conversation with the captain, caught the end of the little scene.

"Clara, come here!" she called sharply. And with scarcely any attempt to lower her voice: "You stay away from those missionary people."

Their name, I soon discovered, was Scott, and they were returning to their work on the Japanese island of Kyushu. They said very little of themselves, but I found them easy to talk to. This was pleasure. I make the crossing annually for a silk house, and the voyage lacks novelty.

By the time we reached Honolulu, Clara's mother, whose name I heard was Cummings, and whose state was a grass widow, was being trailed by half a dozen male admirers.

The Scotts constituted the voyage's standing joke. Everything they did was stupid, clumsy, gauche. But before we were long out of Honolulu, tongues began to wag of delinquencies in another quarter. The young widow was very indiscreet in her actions.

The morning we steamed up Yokohama harbor nearly everyone was on deck. Mrs. Cummings was not in evidence, and it was rumored that neglected little Clara, who had been slightly ill for the past three days, was worse. Suddenly Mrs. Cummings appeared, tears streaming furrows in her face powder, lips twitching under the rouge.

"What's the matter?" issued from a half dozen masculine throats.

"Clara, oh, my baby! Clara's got acute appendicitis!"

"Can't they operate?"

"Isn't there anything we can do?" asked a sweet contralto voice.

The frantic mother whipped about, fury dancing in her eyes:

"No, you old comic strip, there's not! Clara'd likely as not be all right now, if you had let her alone in the first place! Probably either you or Foxy Grandpa there slipped her something."

I saw the gentle, upturned face wince, as from a physical blow, and the color mount slowly to the thin cheeks and forehead. As she turned away, some fool in the crowd tittered.

"I say it again!" screamed Mrs. Cummings, losing all control and stamping her foot. "You're a silly old fool."

The doctor had come on deck. "It isn't appendicitis," he said, "as I have tried to tell this woman. But it's a serious surgical case, which should be treated ashore, and at once."

The quarantine launch was momentarily expected, and finally sighted picking its way through the shipping. Rounding the breakwater, it came snappily toward us. A smart, young official danced up the companion and, saluting our officer politely, spoke to him in loud and excellent English:

"Are the Reverend and Mrs. Cyrus Scott of Kyushu here?"

Little Mr. and Mrs. Scott stepped shyly forward. The young fellow produced a large, important looking envelope from his belt, and, offering it to the old couple, bowed from the waist, respectfully low. When he spoke again, it was like a child addressing revered parents:

"Sensei, His Excellency the Governor, learning of your probable return by this steamer, has sent me to bid you a hearty welcome, and to place his launch at your service. His only regret is that urgent business prevents his coming to care for you himself."

Mr. Scott, also bowing from the waist, thanked the young official in quiet, but I have no doubt, adequate Japanese.

As to the rest of us—their hitherto supercilious fellow passengers—you could have bowled us over with a word. Where was the joke now? What mattered clothes and snobbery? We were longing to get ashore, and here were poor, old, unappreciated Mr. and Mrs. Scott, *invited guests.*

I noticed a younger missionary, leaning over the rail, chuckling to himself.

"Now tell me," I said, "Who are they?"

"I've told you before; the salt of the earth."

"But, this reception!"

"Oh, that's nothing. Half the people on the pier are waiting for them, and they will turn out the schools to welcome them when they cross the boundary of their own province. They are the Scotts, man, the Scotts, of Kyushu. Forty years ago they went into a village on the island—a real wilderness then. They built a church, and later a hospital, and a school—after all only externals. Their special gift was for making friends. Their hearts knew no rule; something, by the way, simple folk everywhere are quick to recognize. They knew no such word as "converts"—only friends and, in time, entered into those they reached; and now in high places and low their influence is living in this empire. The Governor of the Prefecture is not only their old pupil, but also their very loving boy.

"They are absolutely devoted to the people. They give away everything—themselves included. You have noticed that Mrs. Scott is not well. She is dying of cancer. The doctors give her three or four years at the most. She well knows that this ship is her final direct contact with America. But come, here they are now; let's watch them leave."

Out of the doorway came a tiny stretcher on which Clara lay hidden from our gaze under white sheets. Immediately behind followed her mother, heavily veiled, leaning on Mrs. Scott's frail arm. Mr. Scott, laden with impedimenta belonging to both ladies, closed the little procession.

It was the decent—the Christian—thing to do, of course, to offer of their bounty to those who needed it most. But many, remembering the vulgar rebuff, would not have recognized the obligation, or else would have shared it condescendingly. Not so, the Scotts. As the gentle-eyed, elder woman led the weeping, younger one to the companionway they looked for all the world like mother and daughter; or if one saw but the clothes, like servant and mistress.

So the stretcher, borne by two sturdy sailors, descended the companionway and disappeared within the cabin of the shiny launch; the little, old sensei and his wife, who in their hour of triumph had remem-

*Council of Social Agencies, Chicago, Illinois.

bered that they had come not to be ministered unto but to minister, followed; while the rest of us stared in awed silence at the simple, strange scene.

And as the launch moved away, I laughed. I could not help it. For they were funny those missionaries; at least the Scott kind were: *as funny as a bracing wind at sea; as funny as the sun at dawn!*

—HARRISON COLLINS, from *Scribner's Magazine*, July, 1927. Condensed and reprinted in *The Reader's Digest*, August, 1927.

CLOSING HYMN: "Blest Be the Tie That Binds"

February 11

THEME: *First in a New Cause—Anthony van Leeuwenhoek*

NOTE TO LEADER: It is hoped that these few suggestions will not limit you in your plans for this service. A committee of three or four persons could have a glorious time supplying additional details for the story of Leeuwenhoek, which is given here, or substituting other stories of some other hero which they think fits the situation as well. The important point to keep in mind is that many people who are known now as heroes may have, in their own time, been considered either radicals, or crazy, or just not quite in step with everyone else—and, of course, real heroes are seldom in step with everyone else—they must be far out ahead of the crowd.

HYMNS: "Awake, My Soul, Stretch Every Nerve"
"Lead On, O King Eternal"

SCRIPTURE: Philippians 2:14, 15

STORY:

Anthony van Leeuwenhoek (1632-1723), according to the historian, was a Dutch microscopist, the first man in the world to grind glass into such fine lenses that when he looked through them things were magnified so greatly that he discovered a world of plants and animals so small that no man had every looked upon them before. But Leeuwenhoek was anything but an honored man among the people of Delft, Holland, where he was born and lived. To them he was a crazy old fellow who spent much of his time behind closed doors grinding away at lenses and then peering through them at everything and anything he could lay his hands upon. His sister with whom he lived was his only sympathetic companion. He made many people very angry because he was forever pushing his nose into something that people were not supposed to know anything about, according to their way of thinking.

Into his carefully guarded room he would carry bones, animals, pieces of dirt, broken vessels, bugs, eyes of dead animals—everything and anything that he might subject to the penetrating gaze of his lenses. He discovered the presence in blood of tiny particles and gave to the world the first adequate description of red corpuscles. He rubbed his teeth with a rag and then discovered on the rag tiny moving objects that were not visible to the naked eye. He discovered many of the secrets of that strange and interesting world revealed by the microscope.

As we look back upon those times it seems that everyone would have crowded into the presence of this man who was making such marvelous discoveries which were soon to lay the foundations for modern medicine and bacteriology. But not so, for Leeuwenhoek became the laughing stock not only of the people of his own town Delft, but of other cities which heard of his crazy discoveries. Many people were furious at him for probing into secrets which God did not intend that men should know! Even a learned society of men in Paris and London returned Leeuwenhoek's papers describing so some of his discoveries . . . This unlettered man—what could he know that would be of value to them?"

Today the story of this crazy man of Delft is the story of the first of the "microbe hunters." To follow him were great and glorious men with names that the whole world praises: Koch and Pasteur, men from every race and nation who followed the dimly blazed trail cut, through forests of prejudice and ignorance, by a man who found it easier to follow his own deep convictions than to be blocked by the cries of a selfish generation.

February 18

THEME: *A Modern Man Who Is Christlike*

HYMNS: "We May Not Climb the Heavenly Steeps"
"Fairest Lord Jesus"
"Holy, Holy, Holy, Lord, Thy Disciples"

SCRIPTURE: Matthew 7:21-29

STORY:

Gandhi, a strange little man of India, is better known today than anyone in the world. His fame comes not from military conquest, not from a great discovery, not from wealth or position, but from the calm assurance of one who has found how to live life at its best and is doing it in defiance of every man-made obstacle that can be placed in his way. His power is the power of love. His love is for all men, and his life is lived in the constant hope of making this world a place in which love will triumph over hate and fear and prejudice.

His real name is Mohandas Karamchand Gandhi. He was born in Porbandar, in the northern part of India, October 2, 1868. He went to England to study and after graduation returned to India to practice law. During his stay in England, however, he had gone through a crisis in his thinking which put him forever on the trail of something more than personal power or fame. In 1890-91, large numbers of Indians went to South Africa to work in mines. The white population resented their presence and persecuted them with all kinds of violence and unjust laws. Gandhi was called as a lawyer to defend some Indians in these difficulties and, as a result of seeing the unjust and intolerable situation, took upon himself the responsibility of gaining justice for his people. Among those poverty stricken people Gandhi found that he could not be a real power for justice unless he renounced his income and became poor like them. He took upon himself the vow of poverty and gathered about him a colony of others who believed as he did. This little colony of Indians for years fought a non-violent battle with the government of Great Britain by simply resisting force with non-resistance. Against this new force, government and armies and violence were of no avail. Through countless beatings, numerous imprisonments, and other humiliations, Gandhi's faith in the power of non-resistance grew until it became his constant and abiding purpose. The strike in South Africa grew until literally thousands of Indians, Chinese, and Japanese joined the movement. The struggle lasted until 1914 when an impartial investigation backed Gandhi and his followers in practically all their claims, and the British Government was forced to give in to the demands.

Since that time Gandhi has been constantly upon the side of the oppressed. He has fought unceasingly for the freedom of India from Great Britain. He has been jailed and his followers have been scattered and martyred only to find that his spirit was constantly leading countless others into the struggle. This little man of India holds millions of people in his power—the power of love—by a constant triumph of will over self. He fasts almost to the point of death, and would do so unto death, if his demands were not met.

Gandhi does not claim to be a Christian. He is a Hindu, but his faith and his life are the faith and life of Jesus as we would imagine them in this modern world. Many of Gandhi's inspirations come from the Christian Scriptures and surely Jesus would say of him, "Here is a man who hearing these words of mine has built his house of faith upon a rock."

February 25

THEME: *The Search for Truth—Mme. Marie Curie*

NOTE TO THE LEADER: Space does not permit anything but a very bare outline of what this service might be. The story of Pierre and Marie Curie, the discoverers of radium, is given only in briefest form in the hope that it will arouse the interest of you and your committee to investigate further their lives and give a more detailed story in the worship service.

HYMNS: "These Things Shall Be"
"Lead On, O King Eternal"

STORY:

Mme. Marie Curie was born in Warsaw, November 7, 1867. Her father was a noted doctor and it was from him that she received most of her early scientific training. The world knows her for the discovery of the element radium. Science knows her for her many researches in physics and chemistry that have opened the way for many new discoveries in a field of scientific investigation that has only begun to open its secrets to human minds. But perhaps we can be interested in her, not only for these things, but for her unceasing struggle to find the truth that has apparently dominated her life and labors.

Marie Sklodowaska, during her student days in Warsaw, was involved in some revolutionary organizations which made it advisable for her to go to Krakow and later to Paris. There she continued her work in the University and was awarded her science degree. Perhaps more important than that was her meeting young Pierre Curie, professor of Physics at Sorbonne, and the romance that developed. They were married in 1895 and together they carried out the experiments that in 1898 resulted in their discovery of polonium and radium.

In a little upstairs garret they lived amid poverty and constant struggle to keep their researches going. With their discovery of the two elements, their names suddenly became household words throughout the world. In 1903, they were awarded the Davy medal of the Royal Society and in the same year the Nobel prize was given them. The money from these two awards, instead of spending upon themselves, they gave away, preferring to keep their love and happiness away from the glamour of such things and to continue their researches. In 1905, Professor Curie was elected to the Academy of Sciences, one of the highest honors that can be bestowed upon research workers. But for Mme. Curie it was a year of tragedy and sorrow. On April 19, 1906, her beloved Pierre was killed instantly in an accident on a Paris street. To a less brave soul the shock would have been too much, but for her the work went on. She succeeded her husband as professor at the Paris University, and in 1911 was awarded the Nobel prize for chemistry. Her devotion and her accomplishments have won for her a place of unequaled praise in the hearts of men and women the world over. Her unswerving desire to know the truth is inspiration to countless boys and girls who are only beginning to realize that the world does not shower its truth upon the undeserving.

FEBRUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

VARIETIES OF SERVICES

Almost every theme and every need can be treated in several ways to produce the desired outcome. Even though a number of approaches different in form or technique may have equal value, it is nevertheless essential that, for the sake of insuring freshness and creativeness in the worship life, the leader be constantly on the lookout to find and use appropriate forms. This is not sensationalism; it should mean "reality in worship."

Although the central feature or climax of a young people's worship service cannot of itself produce the desired attitude, nevertheless it is to be thought of as the center about which the other elements are grouped and with regard to which they are chosen and arranged.

1. Perhaps the most frequently used central feature is the talk. To make the best use of talks: (a) choose speakers with regard to the particular message needed in the worship; (b) have speeches which produce a sane but convincing emotional response; (c) see that they are not too long; (d) use speakers within the local church as well as from outside; (e) judge and select speakers on other bases than that of their ability to say interesting and entertaining things; and (f) do not rely too exclusively upon a talk as a central element.

2. A feature which is used frequently in a young people's service is the story. The worship effect is best produced when the story is used as a means of focalizing the attention of the worshipers upon a great truth and of developing an earnest conviction with regard to it.

3. A feature which is being used more frequently and with good effect is the reading of selections of inspirational literature, particularly those in poetic form. The causes for their increasing use are the desire for variety, the larger appreciation of the richness of sacred literature outside of the Bible, the growing understanding of God's revelation of himself in its writings of other races, and the emotional appeal of poetry and certain types of prose. The test to be applied is: Will it help us to know God more intimately and to serve our fellow men better?

4. Since the primary approach in worship is to be to the feelings, it has been found that very desirable reactions can often be produced by giving the central place in the program to a musical selection.

Make sure that the music appeals to the loftier, nobler emotions. Also plan that, preceding the actual rendering of the selection, there shall be given an interpretation of its message so that intellect may guide and control the feeling response to the end that something more than "mere emotion" is aroused.

5. A central feature which may improve worship for young people is the use of pictures. They help to focus the minds and hearts of the worshipers upon the theme and its meaning as a talk alone will do less effectively. They give visual impressions which are lasting. They stir the imagination. A careful interpretation or explanation of the meaning of the picture should accompany its use. Care should be taken that nothing in the picture or in the manner of its use distracts the thought of the worshipers from its central meaning.

Services may also be built around dramas, ritual or ceremonies, an out-of-doors setting or the use of light and color.

—*Training Young People in Worship* by Shaver and Stock. Copyright by The Pilgrim Press. Used by permission.

THEME FOR FEBRUARY: *Moral Heroism*

Although no service is devoted to Washington or Lincoln, the thought of their heroism should be kept in mind, and, if possible, their pictures kept before the group during the entire month.

Prints of "George Washington" by Stuart, and "Abraham Lincoln" by Volk can be

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

ecured in 8x10 (plate size), in colors, from
ne Art Extension Press, Westport, Conn.

February 4

THEME: *Heroes of Science*

HYMNS:

"God of the Strong"
"I Live for Those Who Love Me"
"Not in Some Cloistered Cell"
"Master, No Offering Costly and Sweet"
"We Give Thee But Thine Own"

SCRIPTURE:

Assembly: Hebrews 11:1
Leader: Review briefly in own words Hebrews 11:2-40
Assembly: Hebrews 12:1, 2

PRAYER:

We praise thee, O Lord, for that mysterious spark of thy light within us, the intellect of man, for thou hast kindled it in the beginning and by the breath of thy spirit it has grown to flaming power in our race.

We rejoice in the men of genius and intellectual vision who discern the undiscovered applications of thy laws and dig the deeper springs through which the hidden forces of thy world may well up to the light of day. We claim them as our own in thee, as members with us in the common body of humanity, of which thou art the all-pervading life and inspirer. Grant them, we pray thee, the divine humility of thine elect souls to realize that they are sent of thee as brothers and helpers of men and that the powers within them are but part of the vast equipment of humanity, entrusted to them for the common use. May they bow to the law of Christ and live, not to be served, but to give their abilities for the emancipation of the higher life of man. Amen. —WALTER RAUSCHENBUSH

TRUE STORIES *(to be told by different members):*

One hero yesterday submitted to his thirteenth operation, surrendering an arm to the cause to which his life is dedicated. He is Dr. Frederick H. Baetjer of Johns Hopkins Medical School. His successive sacrifices are due to his studies of the X-ray as a healing agency. Constant exposure to the powerful ray has cost him an eye, four fingers of his right hand, and now his good left arm.

Here is true martyrdom to science. Dr. Baetjer is one of the inconspicuous but incalculably effective fighters on the front line against disease. If he falls, fall he must; someone will take his place. No complaints come from lips like his. He asks nothing more than opportunity to serve.—*Newspaper editorial.*

Outline of story about Joseph Goldberger. More complete story in *Twentieth Century Heroes*,—Department of Epworth League, Methodist Episcopal Church.

Joseph Goldberger, Jewish boy, came to United States from Europe when six years old.

One day he went with a friend to a lecture by a doctor. Decided to be a doctor. Went through school, became M.D., entered U. S. Public Health and Marine Hospital Service.

Reports came of thousands of deaths in south from disease of "flaming skin and sore mouth"—pellagra. Many were panic stricken and died of fright.

In 1914, Joseph Goldberger was sent south to investigate. Knew nothing about it. It was a new field.

Went among sick folks and watched and asked questions.

Toured insane asylums and saw dozens die of pellagra.

Noticed that nurses and doctors didn't catch it. Decided it was not contagious. Noticed that only poor people had it; decided it was food. Studied kitchens, trays, diet lists in hospitals and orphanages. Noticed that small children who were getting milk didn't get the disease; that children between six and twelve had it. They drank little milk or had it only once a week.

Experimented on the basis of his theory that lack of fresh meat, eggs, and milk caused the disease. As result of experiment, only one child in two orphanages used for experiment developed pellagra.

People would not believe him. He experimented with twelve convicts, who had volunteered for services for six months. They were fed white bread, corn pone, sweet potatoes, salt pork, syrup, and cabbage; but no fresh meat, milk, or eggs. Six of the twelve developed pellagra. Still the doctors and scientists scoffed. So Goldberger and his assistant injected into their own veins blood from a woman who had died of pellagra. Seven times he repeated this and tried many other dangerous experiments. For ten years he worked and experimented to prove that pellagra was a disease caused by lack of protein food and not by contagion.

Goldberber died in 1929 of an unknown malady. Some say he was conducting further experiments in an effort to save life. He was willing to try all experiments on himself before asking others to volunteer.

The story of the attacks on the dragons of evil and disease, the discovery of the causes and cures for great scourges like the black death, cholera, and yellow fever, is a wonderful story.

Three scientists whom the world will long honor are: Dr. Walter Reed and his helpers, Dr. Carrol and Dr. Lazear. Dr. Reed was but seventeen years old when he was given a physician's diploma—the youngest man who had ever taken a medical degree at the University of Virginia.

He decided at his graduation to give his life to helping those who were sick. He would try to forget himself and think only of destroying disease.

For the first six years after his graduation he worked among the poor in the hospitals and the slums of New York City. Then he was appointed by the government to be an army surgeon, and went with a regiment of soldiers to Arizona.

His first post was six hundred miles from a railroad. Indian tribes were all around him, and he took care of them in illnesses just as he had cared for the poor in Brooklyn.

Sometimes he was ill in bed with a fever, but if word came that someone else was ill and needed him, he would get up and dress, holding to a chair perhaps to steady himself, and would start off to see his patient.

The Indians soon learned to love him, and when he and Mrs. Reed were away from home they would creep into their house with presents. When Dr. and Mrs. Reed came back they might find a great piece of venison lying on the dresser in Mrs. Reed's bedroom, or perhaps a picture would have been taken down from the wall and the piece of venison hung on the nail in its place. The Indians would be gone.

Ever cheerful, useful, undaunted, for eighteen years this soldier-doctor fought weather and disease in frontier camps. Then he was called to be a professor of medicine and a scientific investigator in the United States Army Medical School at Washington. This brought him the chance to do another kind of service to mankind. His training as an unselfish and heroic doctor had prepared him to become a hero in scientific discovery.

One way to insure health is to destroy the cause of illness and prevent people ever getting sick at all. To find and destroy the causes of disease is the greatest service of medical science.

Between the years 1880 and 1900 wonderful discoveries were made by the scientists who worked in their laboratories about the causes of such diseases as diphtheria, malaria, and pneumonia. They found that bacteria caused these diseases. They said people must be careful to breath pure air, drink clean water, and eat good food, so that the body will resist these intruders.

Then they discovered that there are other and still stranger ways by which these germs get into people's bodies. Dr. Reed, in his laboratory work at Washington, found that flies carry germs. During the Spanish-American war hundreds of soldiers become ill with typhoid fever and Dr. Reed found it was because the soldiers ate food over which the flies had crawled. He showed that the men's tents and provisions must be protected by screens; then they would not have these fevers.

Yellow fever was a foe which preyed upon the people of America and Cuba. For years it had devastated Havana. Again and again it swept through America's southern states. One time it caused the death of eight thousand people in New Orleans. Again, it killed one person in every ten in Philadelphia.

Some one had suggested that the mosquito carried yellow fever germs. Dr. Reed with four assistants, among whom were Dr. Carrol and Dr. Lazear, decided to prove whether this was true or not. So they went down to Cuba where the yellow fever mosquito, as it is called, was to be found. The best way to study the subject was to let a mosquito which they knew had bitten a yellow fever patient bite them. Of course they might become ill with the fever. Yet what an opportunity for service was theirs! If people could be sure that the mosquito's bite caused yellow fever, then they could destroy the yellow fever mosquito and thousands of lives might be saved. So Dr. Reed and his companions, at the risk of their lives, began their investigation.

Quite fearlessly, Dr. Carrol and Dr. Lazear volunteered to try the experiment on themselves and let the mosquito bite them. They knew this bite might cause their death, but they loved the truth more than their own lives, and they gladly took the risk.

After receiving the mosquito's bite they both became ill with yellow fever. Dr. Carrol was very, very ill, but recovered. Dr. Lazear died in a few days—a splendid martyr to science and mankind.

Then two young men, soldiers in the army, came to Dr. Reed and offered to try the experiment. Dr. Reed explained to them the risk and offered to pay them. They replied that they would take no money, they wished to offer their lives "solely in the interest of humanity and the cause of science." Dr. Reed, full of admiration for their nobility of character, touched his cap in military fashion, saying respectfully, "Gentlemen, I salute you." Later he reported: "In my opinion this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

By their experiments in Cuba, Dr. Reed and his devoted companions proved beyond question that yellow fever is transmitted by the mosquito. Soon after, Dr. Reed died in Baltimore, at the age of fifty-one. He was worn out by his excessive labors for the sick and the fever-stricken.

Because some men of science were willing to lay down their lives that other people might live, this plague of the centuries was driven out of our southern cities and Cuba, and in time will be driven from the world.

—From *Heroic Lives* by Vail and Vail. Used by permission of the publisher, The Beacon Press.

February 11

THEME: *Heroes of the Church*

HYMNS:

"O Where Are Kings and Empires Now"
"The Church's One Foundation"
"I Love Thy Kingdom, Lord"

SELECTIONS:

I vow to thee, my country, all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no questions; the love that stands the test,
That lays upon the altar the dearest and the best:
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country I've heard of long ago—
Most dear to them that love her, most great to them that know.
We may not count her armies: we may not see her King—
Her fortress is a faithful heart, her pride is suffering.
And soul by soul and silently her shining bounds increase—
And her ways are ways of gentleness and all her paths are peace.

—CECIL SPRING-RICE

One day George Fox, a young man in England, left his cobbler's bench and went on business to a country fair. He was shocked indeed, that day, to see how the young men at the fair drank and how thoughtless and idle they were.

He went home and began to pray. He asked God to show him how to destroy the sin in the world. He took his Bible and went out into the orchards. There sitting on the grass or in a hollow tree he read and read its pages.

Suddenly, one day a voice, pure and heavenly, spoke in his heart. George Fox, listening, heard these words: "There is one, even Jesus Christ, that can speak to thy condition." He fairly leaped for joy, he was so happy when this divine message came. He began to read his Gospels more earnestly than ever, and day after day he listened for Christ's voice.

After a while it seemed as though a bright light streamed into his mind and shone upon the words as he read. He knew this was God's Holy Spirit. The barriers in his mind gave way as though a door had opened, and more and more he felt the light and love of God's presence. By this light he understood what the Gospels meant and how he was to help the people of England. This spiritual light which shone so bright within his mind he called the "inner light."

He made for himself a suit of leather, coat and breeches. Then he put on a white hat, and started off on foot to tell the people what he had seen and learned. He talked to them as they gathered in the market place or in the fields. "You have all forgotten what a glorious teacher Christ is," he would say to them. "You have forgotten Christ's commandment to love one another. Come, follow him. Give to the poor. Love everyone, even those who abuse you. Then the inner light will shine in your hearts as it has shone in mine."

Some who listened were made happy by his words. But others beat Fox and stoned him and drove him away. In some villages the people became so angry they would not even give him a room in the town inn, and he had to sleep in the fields under a haystack. Or maybe he would spend a whole night under a hedge in the rain or the snow. But he did not mind how cold or uncomfortable he was, for the inner light burned bright in his heart.

For many years he taught and suffered in this way. Again and again he was thrown into prison. But as soon as he was released he began to teach once more. In a few years many people had joined him and were trying to follow Christ's pure spirit and commandments. They called themselves the Friends of God.

Now the priests and officers of the government preferred to follow their old ways. They did not want the Friends or Quakers to tell them they were doing wrong. So they arrested them by the hundreds and carried them off to prison. In fact, the prisons in England were full of these gentle Friends of God.

After enduring such persecutions for a number of years, some of the Quakers decided to go to America where they could be free. Little by little, a few at a time, they sailed over the sea to the unknown land where they could worship God as the inner light bade them.

In the year 1671 George Fox decided to visit the Friends who had gone to America. He took his passage on a sailboat and was two months crossing the Atlantic Ocean. When he reached Maryland, where the Quakers had settled, he was eagerly welcomed. He spoke at their meetings as in England. His eyes were bright with the Holy Spirit, his heart aglow with earnestness and joy. They caught his courage and were strengthened to battle with the hardships of the wilderness.

One day he sent an invitation to the Indians to come to a meeting. He sent it to the "emperor" of the Indians and to the Indian "kings."

The Indian chiefs met together in the forest and held a council to talk it all over. Should they accept this invitation of the "pale face" and be his friend, or should they refuse to meet his kindly advances? At last they voted to accept; and the Indian "emperor" himself, followed by his warriors, came to the Quaker meeting and sat very grave and still while Fox told about Christ and his Gospel of Peace.

—From *Heroic Lives*, by Vail and Vail. Used by permission of publishers, The Beacon Press,

John Wesley (1703-1791) lived in England at a time of "unbounded extravagance and worldliness." Next to material splendor was indulgence in gross animal passion; gambling was a universal practice; both sexes were given to profanity and drunkenness. Into this world came John Wesley, who at 23 years of age, as the result of reading two books, met a great turning point in his life. "I saw that giving even all my life to God would profit me nothing unless I gave all my heart to him. I saw that simplicity of intention and purity of affection, one design in all we speak and do, and one desire ruling all our tempers, are indeed the wings of the soul without which she can never ascend to God."

In company with his brother, Charles, and two other friends—Oxford students—they visited the jails and workhouses to instruct the prisoners in the Christian faith; they established schools for poor children and taught them; they worked with the students around them to lift them to higher levels. John Wesley always showed the true spirit of brotherhood in refusing to buy more than the barest necessities for himself, that he might share with others. He worked with General Oglethorp in the colonization of Georgia—and at 35 years of age, during a terrible storm as he was returning to England, experienced a second spiritual rebirth. For another 50 years he worked with new intensity, leavening with redemptive force the whole social life of his century.

Traveling from four to five thousand miles every year, and preaching from two to four times nearly every day to audiences of thousands; often disturbed by mobs of men more savage than wild beasts; keeping an eye on all his preachers, and receiving their reports; carrying on a publishing house that his people everywhere might have wholesome intellectual fare within their scanty means; taking no money but just what would suffice for his bare expenses; stopping for no storms or floods, fires or frosts; reading and studying on horseback, and answering innumerable assaults through the press, from bishops, archbishops, and ecclesiastical foes of all ranks; compiling grammars in Greek, and Hebrew, and French, and Latin, for his students; editing, writing, translating, or abridging not less than two hundred different publications; eager only, in it all, to save men and to extend the kingdom of God. Half a million souls were to be numbered as his adherents at the close of that fifty years; and outside of this, a vast multitude that no man can number, morally and spiritually benefited by his movement.—"John Wesley," from *Some Heretics of Yesterday*, by S. E. Herrick. Published by Houghton, Mifflin Co., 1885.

Use also heroic lives in your own denomination.

SCRIPTURE: Mark 10:42-45

February 18

THEME: *Heroes of Peace*

HYMNS:

"These Things Shall Be"
"O God of Love, O King of Peace"
"Thou, Whose Almighty Word"

Thou, whose almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the gospel day
Sheds not its glorious ray,
Let there be light!

Thou, who didst come to bring
On thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light!

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth thy flight;
Move on the water's face
Spreading the beams of grace
And, in earth's darkest place,
Let there be light!

—JOHN MARRIOTT. From the *Hymnal for American Youth*. Used by permission of the publisher, D. Appleton-Century Co.

SELECTIONS:

In the multitude of workers in the cause of peace, none was more earnest, more unselfish; none held a firmer grasp of the vast problem than S. O. Levinson. Others were more in the public eye, but none contributed more to the laying of the foundation upon which peace must ultimately rest . . . . . The time and study he gave to this subject were extraordinary. His enthusiasm drove him past all obstacles, and his restless and well-trained mind seemed to find inspiration rather than discouragement in the questions which the problem presented. He was the first within my knowledge to reach the daring conclusion that war was an institution—could and should be outlawed, placed beyond the recognition of international laws. His conception of peace was to condemn and renounce the use of force in international relations. In this view he long stood alone. But he labored untiringly. He has lived to see the great principle for which he contended recognized throughout the world. It may be that it is in advance of the times. Time alone can tell. But permanent peace must rest at last upon this great foundation principle.
—From *The Christian Century*, October 7, 1931

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.
—JAMES RUSSELL LOWELL

This hymn was written by Lowell in protest against the Mexican War.

This is a hymn of warning, of challenge, and of stinging scorn. It is a powerful admonition to nobility of life; a ringing call to go forward, and a stalwart affirmation of sure faith in the ultimate triumph of Truth.

Lowell had a great love for justice and the brotherhood of man. He once expressed the yearning of his heart in the following words taken from a letter to a friend: "It seems as if my heart would break in pouring out one glorious song that should be the gospel of Reform, full of consolation and strength to the oppressed, yet falling gently and restoringly as dew on the withered youth-flowers of the oppressor."
—From *Lyric Religion* by H. Augustine Smith. Used by permission of the publisher, D. Appleton-Century Co.

This hymn may be sung to tune of "Ebenezer" or "Ton-y-Botel."

SCRIPTURE: Micah 4:1-5, followed by the reading of the Paris Peace Pact.

February 25

THEME: *Making Our Lives Heroic*

PRELUDE: "Pomp and Circumstance" Elgar

A CHALLENGE TO HEROIC LIVING:

Our fathers in a wondrous age,
Ere yet the earth was small,
Insured to us a heritage,
And doubted not at all
That we, the children of their heart,
Which did then beat so high,
In later time should play like part
For our posterity . . . . .
Dear bought and clear, a thousand year
Our fathers' title runs.
Make we likewise their sacrifice,
Defrauding not our sons!
—From *The Meaning of Service* by Fosdick. Used by permission of the publishers, The Association Press.

HYMN: "O Jesus, Prince of Life and Truth"

SCRIPTURE: "A Challenge from the Old Testament"—Joshua 1:9
"A Challenge from the New Testament"—Ephesians 6:10-17

STORY: "A Single-Handed Fight"

A few years ago in the city of New York there was a very unusual newspaper reporter. When he was just a boy he had come to America from Denmark. Before he could speak English, he had seen days of hunger and cold and filth in the tenement district, where whole families lived in one dark room in lodging houses. Once he was in one of the lodging houses kept by the police board and he never forgot the terrible things that happened to him there nor the cruelty of a policeman who killed his only friend, a little black-and-tan terrier.

At last after years of discouragement and hard work, he became a newspaper reporter. Because he knew so much about the suffering and cruelty in this great city and wanted to make things better, he decided to be a preacher. But a friend with whom he talked it over said, "God needs Christian reporters as much as he needs preachers." Jacob Riis had never thought about this, but he decided then and there to dedicate himself to God's work. He never went out to get news, whether it was a fire or a murder or a lecture, without praying that God would use him.

Then one day he was made a police reporter and he knew that his chance had come. Very soon he was not popular with the policemen nor with the wrongdoers of the bad districts because he made it a point to tell the truth about whatever he saw. He began to plan now to make the people in rich and comfortable parts of the city realize how dreadful it is to live in the dirty dark places in the tenements. At first he wrote and wrote and the people who read his articles laughed and said that he was looking for a sensation.

But Jacob Riis was in earnest and he was working for God, so he did not stop. He took flashlight pictures of the rooms where people lived. This began to make the people think. Soon some Christian men discovered that they owned these houses and they were ashamed. Committees were formed to make the houses sanitary and well ventilated. At last the old houses were taken down and better ones built. The newspaper reporter had one victory.

Then he began fighting the police lodging houses. Here he had so many enemies that his work was not easy. At last he persuaded the president of the Police Board to go with him to see some of the places. Standing in one of the rooms, Jacob Riis told the president of all the cruelty he had seen there and of the murder of his little dog. The man was so convinced that he said, "I will smash these houses tomorrow."

Year after year Mr. Riis kept up his fight until at his death he had had one victory after another. He had done more than any one else to make living safe and comfortable for the poor people. It was all because he had not been afraid to stand up and fight against what he knew was wrong.

In an address, he once said, "Let me say right here—that the whole of my manhood life has been given and what remains of it will be given, please God, to fighting the things, all of them, that go to debase and degrade manhood and womanhood; so I understand Christian duty. And we shall win the fight!"

HYMN: "Send Thou, O Lord, to Every Place"

BENEDICTION:

Now unto him who waits to lead us
Into creative glorious adventuring,
Above all goals that we now see or even dream,
To God, the Lord of Life,
And unto every single human child of his,
Be our devotion and our loyalty
From this time forth
Forevermore. Amen.
—From *World Friendship Book*. Girl Reserves

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Aggie Appleby, Maker of Men (Wynne Gibson, Charles Farrell) (RKO) Gutter Aggie's tough lover being jailed, she bumps into young, scholarly, unsophisticated Bostonian of good family but long suppressed at home. Aggie "makes a man of him" along lines of her absentee lover, and soon he outfights them all. Largely absurd.
For A: Mediocre *For Y:* Trash *For C:* No

Berkeley Square (Leslie Howard, Heather Angel) (Fox) Charming, romantic masterpiece for the intelligent, beautifully written and directed. Twentieth century New Yorker invades his ancestral 18th century London Home. Superb acting by Howard and fine cast of supra-Hollywood quality. A motion picture that is art.
For A: ***Excellent*** *For Y:* ***Fine but mature*** *For C:* Beyond them

Big Executive (Richard Bennett, Ricardo Cortez) (Paramount) Struggle between financial giants, old conservative and young fire-brand. Age wins and crushes youth, but young love saves the day. Utterly sordid atmosphere of money-getting, with little relief except Bennett's fine character portrayal.
For A: Ordinary *For Y:* No *For C:* No

Blind Adventure (Robert Armstrong, Roland Young) (RKO) Hilarious, mystery melodrama with jumbled series of incredible adventures, characters, and events, shrouded in London fog. Plenty of excitement and suspense, and Roland Young as a seasoned crook supplies his inimitable humor. Crazy story for so good a cast.
For A: Hardly *For Y:* Probably amusing *For C:* Doubtful

Chief, The (Ed Wynn, Chic Sale) (MGM) Crazy hash by and about Ed Wynn as the accidental hero of a fire company, with his supposedly funniest antics and sayings woven into absurd story. He tries hard to be excruciating, but his devotees will probably prefer him on the air. Rather regrettable film.
For A: Mediocre *For Y:* Poor *For C:* Perhaps good

Dancing Lady (Joan Crawford, Clark Gable, Franchot Tone) (MGM) Rather wholesome backstage story of hard-working heroine's dancing career, which wealthy suitor tries to ruin to win her hand. She saves career and marries her producer. Few but fine chorus and dance numbers. Quite free from usual vulgarity.
For A: Good of kind *For Y:* Entertaining *For C:* Little interest

Deluge (Peggy Shannon, Sidney Blackmer) (RKO) Hash of violent disaster and complex sex-stuff too absurd to be worth while. Destruction of New York by trick photography is the hardly impressive big feature of what may be called as a whole merely an emotional stunt picture. Pathetically unconvincing.
For A: Mediocre *For Y:* No. *For C:* No

Emperor Jones (Paul Robeson, Dudley Digges) (U. A.) Ignorant hero's sordid, immoral life in low Negro circles in Harlem, crap-game murder, prison, escape—merely suggested in play—shown in lengthy detail. O'Neill play forms last reels. Robeson ideal for role but good acting and technique cannot restore unity.
For A: Disappointing *For Y:* Better not *For C:* No

Female (Ruth Chatterton, George Brent) (First National) Artificially built to give typical sex role for Chatterton and fine role by Brent. At office, a superwoman executive; at home, sensuous seductress of any man she fancies. Scorns marriage till "right man" comes. Sensuality made alluring and rewarded highly in the end.
For A: Well done of kind *For Y:* Unwholesome *For C:* No

Footlight Parade (James Cagney, Joan Blondell) (Warner) Elaborate, high-speed musical play of hectic, overdrawn stage-life in vaudeville. Impossibly clever hero, tempo too fast for truth, bold vulgarities, but ideal roles for Cagney and Blondell, gorgeous stage effects and dance numbers. Sensational success of kind.
For A: ***Notable of kind*** *For Y:* Doubtful *For C:* No

Golden Harvest (Richard Arlen, Genevieve Tobin) (Paramount) Well photographed, realistic picture of farm life and the production and marketing of wheat. Combines agriculture, economics, commerce, with generous amounts of wholesome romance and comedy. Informative elements theatricalized, of course, for entertainment purposes.
For A: Fair *For Y:* ***Interesting*** *For C:* Little interest

Havana Widows (Joan Blondell, Glenda Farrell) (First National) Cheap, gold-digger farce about two brazen chorus-girls on swindle trip to Cuba. Stale and tawdry mixture of slang, wisecracking, crookedness, booze, vulgarity, so continuous as to be monotonous. Shoddy hash of stupid sensationalism, put out for quick profits.
For A: Trash *For Y:* No *For C:* No

Hoopla (Clara Bow, Preston Foster) (Fox) Traveling-circus life of a lot of wrangling, cheating, boozing characters. Common heroine seduces common hero on a bet, by crude methods. Clara's farthest nude to date, in a story revamped to allow her old stuff—and it is old.
For A: Elementary *For Y:* No. *For C:* No

Invisible Man, The (Claude Rains) (Universal) Super-thriller on preposterous but rather original theme of scientist who learns to make himself invisible and works terror and destruction till killed. Gruesome, morbid, tense, well played by whole cast, and with exceedingly clever trick photography to produce invisibility.
For A: ***Notable of kind*** *For Y:* Exciting *For C:* Too strong

Jungle Killer (Carveth Wells travelogue) (Century) Numerous assorted shots of African animals and natives, uniquely edited and travelogued. Much is very interesting, some is grewsome, with wholesome "debunking" of African big-game hunter. Often too brief and sketchy, continuity not always good, and photography uneven.
For A: Good of kind *For Y:* Good *For C:* Good but strong

Ladies Must Love (Neil Hamilton, June Knight) (Universal) Cheap as its title, sex stuff in worst possible taste. Four gold-diggers, instead of one, operate on men and pool their earnings, until "real love" ruins the racket. A brazen bid for the quarters of the vacuous and prurient-minded.
For A: Trash *For Y:* Pernicious *For C:* No

Little Women (Katharine Hepburn and Star cast) (RKO) Superb production of the Alcott classic, brilliantly directed and acted by choice cast. True to original in dialog, action, and character, the human, charming, sentimental life of seventy years ago lives again in this masterpiece. A film worth the industry's imitation.
For A: **Excellent** *For Y:* **Excellent** *For C:* **Excellent**

My Weakness (Lew Ayres, Lilian Harvey) (Fox) Ridiculous production, supposed to be whimsical farce-comedy. The whimsy is mostly silly, the sex-stuff cheap, the rhymed dialog stupid, and the acting elementary. Photography is good but not worth the cranking, to say nothing of the film.
For A: Stupid *For Y:* Trash *For C:* No

Only Yesterday (Margaret Sullavan, John Boles) (Universal) Finely produced, tragic, war-romance, notably acted by heroine. Boles less wooden than usual. After charming seduction at Virginia moonlight party, hero sails, and cannot remember heroine on return!! She proudly raises her son alone, till her death unites father and son.
For A: Good of kind *For Y:* No *For C:* No

Poil de Carotte (Red Head) (French cast) (Pathe-Nathan) Fine foreign film, notably acted, gives subtle character study of sensitive boy, suffering from hostile, neurotic mother and stolid, non-understanding father until his rebellion and near-suicide win father to his side. Fine French dialog, English titles. Sad, strong, charming.
For A: **Notable** *For Y:* Strong *For C:* Too sad

Private Life of Henry VIII (Charles Laughton (U. A.) English production (as it should be), gorgeously costumed and set, finely directed and acted, with masterful portrayal by Laughton of the king. Shows chiefly the jovial, sporting, and lecherous sides of Henry's colorful career. A picture of distinction for the intelligent.
For A: ***Notable*** *For Y:* Very doubtful *For C:* No

Rafter Romance (Ginger Rogers, Norman Foster) (RKO) Light comedy built around humorous situation of boy and girl who become sweethearts without knowing they occupy the same attic room, she at night while he works and he during the day. Mostly unobjectionable save for very distasteful role given to Laura Hope Crews as amorous old tipster.
For A: Hardly *For Y:* Fair *For C:* No

Right to Romance (Ann Harding, Robert Young) (RKO) Ann Harding splendid as great plastic surgeon who refuses to let her career cheat her of love. Fine dramatic values by fine cast. Genuine, strong, charming romance untainted by cheap sexiness, objectionable actions, or risque dialog.
For A: ***Fine of kind*** *For Y:* ***Mature but good*** *For C:* Beyond them

Sweetheart of Sigma Chi (Mary Carlisle, Buster Crabbe) (Monogram) Another "college" like glorified country club, with puppy romances and athletics dominant. Supposedly irresistible heroine gathers frat pins. Betting she can get college hero's nearly loses her the hero. Harmless save its burlesque of college. Excellent boat race scenes.
For A: Mediocre *For Y:* Fair *For C:* Perhaps

Take a Chance (James Dunn, Cliff Edwards) (Paramount) One of poorest musical comedies since earliest efforts. Naively composed, woodenly acted by most of cast, and the one or two good actors miscast. Bad taste, mediocrity, and stupidity throughout. Thrown together to be thrown away.
For A: Stupid *For Y:* Worthless *For C* No

White Woman (Charles Laughton, Carole Lombard) (Paramount) More lurid sex stuff in the tropics, with very tough men after the lone white woman. Uses Charles Laughton as the bestial, ultra-cruel husband of the heroine. Grewsome thrills, depressing atmosphere, with hardly a healthy moment.
For A: Unpleasant *For Y:* No *For C:* No

Wild Boys of the Road (Frankie Darrow) (First National) Well-intentioned, social problem picture. Naive introduction shows "gay life" of high school kids. Depression strikes working-class parents, boys leave home to find jobs and help parents. They fail, turn vagabonds, and finally genial judge saves them. Elementary sensationalism.
For A: Hardly *For Y:* Harmless *For C:* Doubtful

World Changes, The (Paul Muni, Mary Astor) (First National) Notable acting by Muni in improbable story of four generations, from Dakota homesteading in 1887 to financial orgies of 1929. Hero sees his packing industry fortune wasted by worthless posterity. Melodramatic and depressing, but early western scenes fine.
For A: Fair *For Y:* Probably good *For C:* Too mature

An Easter Play

IN the February issue of the *Journal* there will be published an Easter drama entitled "A Great Bell Ringing" by William G. Cummings. It is a beautiful, effective religious dramatization on the resurrection theme. It has a Palestinian setting, requires five characters, and its story is told in three brief episodes.

Mr. Cummings, the author, is new to the religious educational field but not to literary circles for he has for many years been a well-known novelist and literary critic.

An advance performance of "A Great Bell Ringing" was most cordially received at the recent New York City Drama Festival.

One person, after reading the manuscript, enthusiastically remarked, "This is what I have been looking for—a drama with *language!*"

What's Happening in Religious Education

FOR several years Mr. Abbott Book, Director of Religious Education, Union Avenue Christian Church, St. Louis, has been making a collection of famous religious pictures, all of which have been secured from the very finest art publishers of Europe and America. Several hundred accurately colored photographs have been mounted and filed in loose-leaf books for the use of church school teachers. In addition, more than sixty pictures on the life and ministry of Jesus have been prepared into a permanent exhibit for the church. On November 15, this exhibit was formally presented to the church. The evening's program included an arrangement of music and picture interpretations and an address by Professor Albert E. Bailey, of Butler University, Indianapolis, on "How to Judge Religious Pictures."

FOLLOWING its custom of nearly thirty years, the National Child Labor Committee has designated the week-end of January 27-29 as the period for the observance of Child Labor Day. The industrial codes have released approximately one hundred thousand children under sixteen years of age from industry; another thirty thousand boys and girls sixteen to eighteen have been removed from especially hazardous work. There remain, however, approximately two hundred and forty thousand boys and girls under sixteen years of age working in occupations not covered by the codes. Materials for use in preparing a Child Labor Day program may be secured free of charge from the National Child Labor Committee, 419 Fourth Avenue, New York City.

A LETTER has been received recently from Koloa, Honolulu, from Walter C. Moore, formerly Director of Young People's Work in the Kansas City Council and the Missouri Council. Mr. Moore has been serving on the Island for several years. One of the interesting things going on there is an island-wide young people's council. It is to contain four delegates from each church and now has twenty churches represented. At the last gathering of the council there were twenty-one Japanese, twenty Hawaiians or part Hawaiians, ten "haoles" or whites, seventeen Filipinos, nine Chinese, and six Koreans. This is an inter-racial group with a real need of a Christian program. Leadership training schools under the Kauai Sunday School Teachers' Union are now going on. Mr. Moore operates also seven weekday schools reaching 400 in the older grammar and junior high grades.

MR. FRANK FIDLER, who served during the past year as executive secretary of the National Boys' Work Board of the Religious Education Council of Canada, has recently become minister's assistant at Bloor Street United Church, Toronto. His successor is Rev. Homer J. Lane, former general secretary of the Manitoba and Saskatchewan Boys' Work Boards. Mr. Lane is doing post graduate study in Toronto and is devoting part of his time to the work of the national board. He was welcomed to his new work at a luncheon of representatives of the various religious education boards of Canada. Mrs. Lane, formerly Girls' Work Secretary for Manitoba, is also sharing in the cooperative work for boys and girls in Toronto.

AT a recent meeting of the Ohio County (West Virginia) Council of Religious Education, Mr. Charles E. Bates resigned from his office as executive secretary. Because of lack of funds the organization was forced to accept the resignation. Mr. Bates has for twelve years served the Council faithfully and efficiently. A local paper reports: "Under his leadership fifty-three mid-week church schools have been promoted with an enrolment of 5,500 children of grade school age. Many daily vacation church schools have been promoted. . . . He has conducted, and had others conduct, leadership training classes in which to prepare Sunday school teachers and other church workers to render better service. For several summers he has put on the Christian Quest camp at Oglebay Park for children of grade school age. . . . He has been active in the Rotary Club, the Union Ministerial Association, Y. M. C. A., and other organizations that work for the religious development of our youth and the general uplift of our community." Mr. Bates' leaving is a great loss to the community as a whole as well as to the particular organization which he served.

THE ministers of Council Grove, Kansas, had a novel and interesting experience recently when for one day they edited the Council Grove *Republican.* This was made possible through the courtesy of the owner of the paper, Mr. Jack Lawrence, as one of the cooperative ventures of the ministers of the city during a "Religious Recovery" emphasis. The pastors were given complete control of the issue, and were allowed fifty per cent on all advertising they secured.

THE Sumner County Council of Christian Education, of Wellington, Kansas, gives a free subscription to the *International Journal* to all Sunday school superintendents who have fifty per cent or more of their workers in attendance at their county conventions.

THE World's Sunday School Association has just completed a series of meetings called "World Sunday School Conventions *in Miniature.*" These meetings were set up interdenominationally through the cooperation of local churches. State leaders in religious education of the various denominations also very cordially supported the plan. The objective was to visualize the world outreach of Christian religious education. To this end the program for each "World Convention" was planned to include public sessions, luncheon meetings, group conferences, and an exhibit. "Missionary Education in the Sunday School" was the problem given the chief consideration.

THE Third International Convention, devoted to the world-wide endorsement of the Roerich Pact and Banner of Peace, was held in Washington, D. C., on November 17 and 18, under the auspices of the Roerich Museum, with the participation of various governments as well as international cultural organizations and leaders of culture. The Roerich Pact and Banner of Peace was created and promulgated by Nicholas Roerich for the protection of the treasurers of human genius, and provides that all sites and work of cultural significance shall be deemed neutral by all nations and, as such, shall be respected in times of war or peace. To insure this, museums, universities, churches, libraries, special collections, and other cultural monuments are to be marked by the Banner of Peace as a sign of their inviolability. It is hoped that international vigilance, created by universal respect for this Banner of Peace, will prevent the destruction of priceless and irreplaceable monuments of beauty, and serve as a cultural bond of understanding between nations.

A SUCCESSFUL Religious Drama Festival was held in New York City on November 11 at St. Bartholomew's Church. The program included an address on "Patterns and Plays" by Charles Rann Kennedy; round table discussions on various phases of religious drama and the program of the church; dramatic readings; and a presentation of "A Great Bell Ringing" by William G. Cummings, an Easter play which is to be published in the February issue of the *International Journal.* The Festival was attended by three hundred representatives of churches in the New York City area and was sponsored by the Religious Drama Council.

THE Committee on Cultural Relations with Latin America announces its third annual seminar in the Caribbean. It is to be held in Cuba, March 7-14. The purpose of this seminar is to bring its members into contact with the plans, projects, and beliefs of the leaders of all sectors of opinion in the country. The seminar will begin with lectures on shipboard en route from New York to Havana. The program in Cuba will include lectures, round table discussions, and field trips into the interior. Some of the leaders in this enterprise will be Dr. Ernest Gruening, Miss Elizabeth Wallace, Dr. Chester Lloyd Jones, and Mr. Hubert C. Herring.

Applications and requests for more detailed information should be addressed to The Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.

THE many friends of Dr. Marion Stevenson, Editor-in-chief of the Christian Board of Publication, will sympathize with him in the death of Mrs. Stevenson which occurred on October 24. Dr. and Mrs. Stevenson had shared forty-seven years of life together. A son, Paul, is a missionary in China. There are three daughters in the family.

THERE are about one thousand blind organists in the churches of France and nearly as many in England; but in the United States there are only a few dozen. The reason for the small number in our country is that very little good material has been made available through its transcription into Braille. This situation has been unfortunate as the blind are peculiarly sensitive to the arts and especially to music. The lack of material in Braille has practically closed two avenues of occupation to them—the church organ and solo work.

The Federal Government is awake to the situation and a movement for the provision of church music printed in Braille has been started by an appropriation sufficient to insure the transcribing and printing of two complete hymnbooks—one for the Protestants and the other for the Roman Catholics. The transcribing, which is nearly completed, is being done by Mr. L. W. Rodenberg of the Illinois State School for the Blind. The

Library of Congress is disbursing the fund appropriated for the books. Enough copies will be printed to supply all of the schools and libraries of the blind. The book chosen for the Protestants is *Praise and Service*, edited by H. Augustine Smith and published by the D. Appleton-Century Company. The Roman Catholic book is *St. Gregory's Hymn and Catholic Choir Book*, edited by Nicola Montani and published by St. Gregory's Guild.

THE following are the names of those who joined A Fellowship of Christian Workers between October 1 and November 1, 1933. Information concerning the Fellowship and an application blank may be found on page 21.

D. R. Price, Birmingham, Ala.
Lorne W. Bell, Los Angeles, Calif.
Jean Walwood, Kulungsu, China
Ronald E. Terry, Alamosa, Colo.
Oscar P. Campbell, Hartford, Conn.
Jesse W. Stillman, Wilmington, Del.
W. H. Jernagin, Washington, D. C.
D. C. Boyd, Belleville, Ill.
Sarah A. Brownlee, Wilmette, Ill.
Mrs. Robert A. Chandler, Galesburg, Ill.
Edna L. Davison, Wilmette, Ill.
Xenia B. Denoyer, Kenilworth, Ill.
N. F. Forsyth, Chicago, Ill.
B. T. Hammond, Glenview, Ill.
P. R. Hayward, Hinsdale, Ill.
Francis H. Hollister, Wilmette, Ill.
David R. Kabele, Wilmette, Ill.
Mrs. George N. Lamb, Wilmette, Ill.
Herbert A. LaRoy, Wilmette, Ill.
Mrs. R. J. Lascelles, Wilmette, Ill.
Mrs. Charles E. Liston, Bloomington, Ill.
Harry C. Pifer, Wilmette, Ill.
Ruth Slown, Wilmette, Ill.
Anne E. Stroh, Chicago, Ill.
Florence Teague, Chicago, Ill.
Georgia L. Watson, Wilmette, Ill.
Ethel A. West, Wilmette, Ill.
Thomas H. West, Wilmette, Ill.
E. H. Stranahan, Marion, Ind.
Elizabeth A. Taft, Indianapolis, Ind.
Alfreda Zarges, Davenport, Iowa
Bessie Clyne, Arnold, Kan.
Harold Giess, Arnold, Kan.
William H. Giess, Arnold, Kan.
W. A. Wallace, Arnold, Kan.
Ernest W. Robinson, Portland, Me.
Laura L. Pratt, Baltimore, Md.
Lottie E. Grant, Wollaston, Mass.
Warren T. Powell, Boston, Mass.
B. Strout Stevens, Brockton, Mass.
C. F. Angell, Hastings, Mich.
Mrs. W. H. Burdick, Battle Creek, Mich.
Margaret Cordell, Petoskey, Mich.
Mrs. Rollin Goodfellow, Britton, Mich.
Mark G. Imghram, Olivet, Mich.
Mrs. W. B. Lewis, Battle Creek, Mich.
E. D. Maye, Kalamazoo, Mich.
Beulah Schabinger, Marshall, Mich.
George Schiuling, Holland, Mich.
Walter R. Shaw, Kalamazoo, Mich.
Charles E. Thier, Traverse City, Mich.
Arthur Tubbs, Charlotte, Mich.
Glenna Tubbs, Hillsdale, Mich.
Mrs. Henry C. Varnum, Jonesville, Mich.
Miss M. Verhowe, Zeeland, Mich.
Edith Walwood, Holland, Mich.
Mrs. George M. Weeks, Travese City, Mich.
William J. Weidenhammer, Bear Lake, Mich.
Maxine White, Petoskey, Mich.
Mrs. Monroe Williams, Scottville, Mich.
Thelma Brooks, Kirksville, Mo.
Adeline M. Cook, Kahoka, Mo.
Nettie L. Dod, Kirksville, Mo.
Mrs. Orrin Drennan, Kirksville, Mo.
Fred L. Hudson, LaPlata, Mo.
Ida M. Irvin, St. Louis, Mo.
M. H. Kruse, Jamesport, Mo.
Arthur Lovell, Kirksville, Mo.
Alma J. Rieger, Kirksville, Mo.
H. J. Schrag, Memphis, Mo.
Martha E. Yackel, Maplewood, Mo.
Walter B. Spaulding, Bozeman, Mont.
Mrs. W. E. Cook, Hastings, Nebr.
W. E. Nichol, Minden, Nebr.
F. F. Travis, Beatrice, Nebr.
Earnest E. Walker, Beatrice, Nebr.
Erna Hardt, Clifton, N. J.
T. H. P. Sailer, Englewood, N. J.
Walter A. Andresen, Richmond Hill, N. Y.
Orrin G. Judd, Brooklyn, N. Y.
Vera Brown, Canton, Ohio
Dorothy L. Fishel, Canton, Ohio
Ernest D. Floyd, Cincinnati, Ohio
Maxwell Hall, Marietta, Ohio
Esther A. Hunter, Crestline, Ohio
Walter B. Leis, Hamilton, Ohio
R. Lincoln Long, Toledo, Ohio
Anna L. Miller, Canton, Ohio
Frank A. Shults, Dayton, Ohio
Mary Wiggs, Wetumka, Okla.
Myrtle F. Auch, Philadelphia, Pa.
O. J. Bankson, Oil City, Pa.
C. W. Berglund, Johnsonburg, Pa.
Stanley A. Benson, Ridgway, Pa.
John Neely Boyer, Johnstown, Pa.
Benjamin G. Bushong, Columbia, Pa.
B. R. Clemens, Mifflintown, Pa.
William Fitch, Washington, Pa.
Mrs. Robert E. Frantz, Camptown, Pa.
Clarence A. Garbrick, Philadelphia, Pa.
B. A. McGarvey, Williamsport, Pa.
George H. Harvey, Philadelphia, Pa.
Florence L. Hibbs, Mifflin, Pa.
L. G. Hoover, Connellsville, Pa.
Walter D. Howell, Philadelphia, Pa.
Lawrence E. Humer, Enola, Pa.
Thomas E. Jonas, Wilkes-Barre, Pa.
Alfred S. Kaufman, Trout Run, Pa.
J. Fred Kenneweg, McDonald, Pa.
Paul Kostenbauder, Mooresburg, Pa.
Mrs. Calvin Leer, York Springs, Pa.
Mabel B. Line, Carlisle, Pa.
J. E. McCartney, Meyersdale, Pa.
Eva C. McClellan, Mifflin, Pa.
Marie Mayer, Philadelphia, Pa.
R. G. Mowrey, Quincy, Pa.
Willis S. Nolt, Lancaster, Pa.
Florence E. Norton, Philadelphia, Pa.
Albert G. Over, Midway, Pa.
Mrs. Howard T. Paine, Edgewood, Pa.
Harry E. Paisley, Philadelphia, Pa.
Austin L. Prynn, Moscow, Pa.
Mrs. Forrest W. Ressler, Ernest, Pa.
S. K. Rinehart, Marysville, Pa.
Margaret E. Sherwood, Philadelphia, Pa.
Katherine V. Silverthorn, Philadelphia, Pa.
Edith Slocum, Moscow, Pa.
W. W. Smith, Allentown, Pa.
M. C. Stewart, Homer City, Pa.
Ada F. Stufft, Imler, Pa.
Walter H. Temple, Wilkes-Barre, Pa.
Ellen E. Tipton, Gettysburg, Pa.
G. B. Vanskiver, Wind Ridge, Pa.
Edith C. Wenrich, Elizabethville, Pa.
Lois Joy Hartung, McLaughlin, S. D.
C. A. Bowen, Nashville, Tenn.
May Lynn, Knoxville, Tenn.
Frances C. McLester, Nashville, Tenn.
Mrs. Minor C. Miller, Bridgewater, Va.
Minor C. Miller, Bridgewater, Va.
Charles E. Bates, Wheeling, W. Va.

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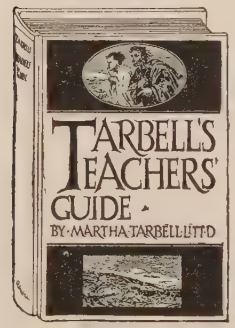

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Child Life and the Religion of Jesus

(Continued from page 16)

What joy was experienced by a group of juniors who, through their kindliness and thoughtful work, were able to change the attitude of their school mates toward a group of foreigners and to bring happiness and comfort into the lives of these homesick, tired workers on the street pavement in front of the school.

"I think it's a shame that the Negroes in our town can only get certain kinds of work to do no matter how smart or how well educated they are. We boys are going to nominate a colored boy for one of our class officers," said a third year junior boy who was unconsciously becoming one with God in acts of justice and compassion. In the religion of Jesus, true goodness is unconscious.

The leader who guides children week after week into experiences of mutuality, recognizing what others have to give, sharing what they have, gladly, learning to give and take, exercising self-control, living the sacrificial life demanded by group living has gone a long way in helping them to learn how to lose themselves in the life of others, a thing the religion of Jesus requires.

Jesus revealed the desires of God and gradually we can help boys and girls to be concerned for the ends of God in human personality. Someone has said, "Anyone who loses himself in others even for a moment knows what God is doing eternally."

The child needs the interpreting word of experienced parent or friend. Very early there may come the realization of God's relation to our own acts. "God will be pleased," we said to the small boy packing a box of his things for those who had little. "How do you know?" "Jesus said what we did for these, we did for him." "Did he tell you?" "He told some of his friends and they wrote it down. Many copies have been made of what he said." "Can I see it?" And so comes the reverent handling of what we have of the records of Jesus' life and religion.

God's love to man, man's love to God, man's love to his fellowman, these are the three parts of the religion of Jesus. They are all possible of realization by the child under the guidance of leaders who help him to interpret, select, and develop experiences that will enable him to grow like God and so realize divine life.

Three Ministers

(Continued from page 13)

Mr. Brown recently made an address, by request, at a ministers' meeting in a neighboring town. In his address he said his philosophy is that a pastor can do more real educating through committees than in any other way. He says he thinks the whole program of the church can be supervised, in the best educational sense of that term, by the pastor, if he will only work *with* his committees. He didn't mention it in the address, but it has been reported that many of the officers of his church feel that they have had a lot to do with the advances which have been made in recent years.

At the last annual meeting of the church, special recognition was given to Mr. Brown for his ten years of service to the church. Also, there were the usual reports showing what various groups in the church had done. Mrs. Beemer presented the report of the women's society, saying that all the women's organizations had just been merged under one board. Then she graciously introduced her successor, who paid high tribute to the work of the retiring president, especially for the great step in advance that had just been made under her leadership.

A Problem in Supervision

(Continued from page 23)

in which to think through questions before answering," "How to tell illustrations and stories," and "Methods of encouraging pupil-participation." The class used as a basis for its study, *How Shall I Learn to Teach Religion* by Blanche Carrier.

The second session of the class found the teachers with many questions which came as a result of the reading that had been assigned. (Only one teacher had failed to complete one reading of the book, one had read the book through twice, and others had read small portions of the book several times.) The entire two hours was given to the discussion of these questions and problems submitted by the members of the class.

The classes which followed included a study and discussion of "How to make the teaching plan develop around the experiences of the pupil," "What use could be made of pupil activities such as social, athletic, service, etc., in making the program of the class more experienced-centered," "The value of knowing the pupils' background—home, school, clubs, hobbies, and other outside interests and activities," "The necessity of recognizing the pupil as a growing personality," and "Ways and means of measuring pupil growth." *Teaching Religion Creatively* by Myers was available for additional reading as well as several ar-

icles from the *International Journal of Religious Education.*

The course of study closed with an emphasis being placed on the privilege of participation with God, in the building of Christian character and personality, viewing this as an art, surpassing all other arts. Arrangements were made with all members of the group for another visitation and conference to be held after the teachers had experimented with the new methods for a few Sundays. Whether or not the improvement in teaching will be the answer to the problem remains to be seen, but the effort has been worth while if it does nothing more than lead to a development of the pupils who remain in the Sunday school.

Leadership Plus Counseling

(Continued from page 15)

his ability and experience, the advice of a specialist in the field of psychiatry may save a life time of maladjustment.

Personal counseling with young people seemingly develops most naturally and sincerely as a by-product of a piece of interesting work which young people and leaders undertake together. Although this part of a leadership program may thus seem secondary in the leader's purpose, in reality does it not seem a most vital area of our work if we can in this way help our youth to a better technic of living? Of course, a live program may itself be a counseling device whereby the resources of all pupils are made available to each pupil, and the members receive help in personal problems that no one else knows anything about and some of which may not be clearly sensed as a problem by themselves.

Wherever group leadership becomes vital, then it must involve the growth of the individuals within that group so that they may be more effective in making the puzzling decisions and in meeting the seemingly baffling situations that life brings them. Leadership and counseling go hand in hand in creating natural situations in which young people may voluntarily seek the help they need. Then the leader as counselor may guide them honestly through a process of thinking which will reveal to them objectively the possible causes of difficulty, and he may open avenues through which they may discover possible remedies. Vital leadership and effective counseling necessarily supplement each other and together present one of its greatest opportunities to the church of today.

Religion and the Public Library

(Continued from page 19)

Birthday; and peace and international relations pamphlets and pictures for days which often become a glorification of war, e.g. Armistice Day. In the Children's Corner (for they have no separate room) a picture of children saying grace for Thanksgiving week; dolls of other countries; and a Christmas scene made of pictures of Madonna, wise men, carol singers, etc., mounted like paper dolls, have been used. News articles also may at times carry a religious message as when the item on the Christmas Day closing ended with Tiny Tim's greeting—"God bless us, every one."

Unexpected chances for character education sometimes appear in the librarian's conversation with the discouraged or the careless. One day a small son of Italy, enchanted at the speed with which "liberry teacher" was stamping books, let out a brief ejaculation—"Oh, Jesus!" to which the librarian replied, "Oh, I guess you made a mistake. That's the word you use when you say your prayers, isn't it?"

Too ashamed to reply, the older brother promptly answered for him, "Yes, Mrs., he make a mistake. Not do it again."

Some special results of this religious education emphasis have been:

1. Use of the librarian as a speaker, religious story teller, pageant director in various churches and in Hi Y and Girl Reserve groups.

2. Help given by the librarian to Sunday school teachers and young people's leaders in planning programs and Bible courses; especially in furnishing poems, quotations, and religious debate material.

3. Supplying the high school teacher of sociology each year with up-to-date Negro achievement material to supplement the textbook's treatment of the Negro. Much of this was the personal property of the librarian.

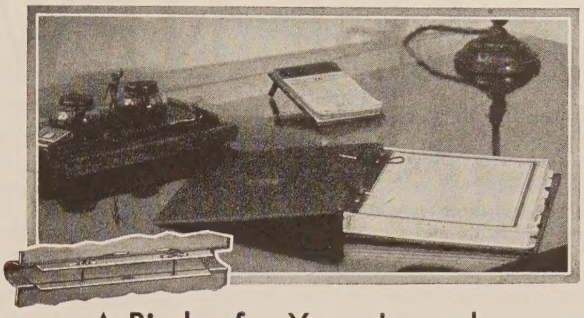
4. Helping the program committee of the Women's Club to make a year's program on "The Cultivation of World-Mindedness," suggested to them by an exhibit on that theme used in the library at the opening of the Disarmament Conference.

5. Help given a high school principal of the neighboring township high school in planning assembly programs on international relations.

6. Securing signatures for a library petition from practically all his parishioners by the Negro pastor in return for service given him by the library.

In ways such as these a small library, much below standard as to size of staff and budget, has sought to carry out that high declaration of the function of the library carved on the corner stone of a great university library:

To make men understand each other by learning one of another,
To dissolve the barriers of prejudice between nations, bloods and creeds,
And to sit down together as the sons of God.



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NEW BOOKS

Young People's Method in the Church. By Percy R. Hayward and Roy A. Burkhart. New York, The Abingdon Press, 1933. 353 p. Price $1.50.

There are three mountains to cross between Wytheville and Bluefield. Book reading while bus riding is not normal for me—busses jiggle too much. And particularly on this trip, with ice on the roads and snow in all the passes and swirling blindingly about everywhere, only an unusual book would have gotten itself read. But I made the trip last week holding the seat ahead with one hand and this book with the other. Perhaps I was influenced by the preferred standing with St. Peter which one might expect, should the bus slide over the slippery edge and pile up some hundreds of feet below, could he present himself at the Pearly Gates with a religious book in his hand!

That's just it. It *is* a religious book, in the most realistic sense. It points ways, it tells how, it gives chapter and verse, name, address, and telephone number, in the elusive field of methods and material to be used in helping young people to live religiously. Its combination of good theory and good sense is rare. It is practical and it is specific. An adept in the field would, without hesitation, call it "non-technical"—yet for all its readability and popular swing its foundation ideas are profound enough.

The first thing that caught my attention was the authors. If anyone knows the young people's field *they* certainly should, and a book by them ought to be good. The second thing was the mechanical get-up. The book is carefully outlined. Chapter headings are in simple terms, with topics, sub-topics, and often paragraph headings plainly announced in bold face type. The reader is left in no doubt as to what the authors are writing about, a practice to be recommended heartily to other writers who have not invariably left their readers in a similar, informed state. At least you have a good run for your money in comprehending with such a liberal sprinkling of topic headings.

Here are the chapters: "What the Church Has at Stake in Youth," "How Young People Grow," "Life Enrichment through Group Experience," "Types of Educational Guidance," "Personal Guidance in Young People's Work," "How to Organize for Effective Work," "Directing and Improving the Program," "Materials for Use in a Youth Program," "Beyond the Local Church," and "The Leader's Continuous Growth."

It is an ambitious book. One is a little inclined to wonder if too much ground is not covered—because there is a limit to what can be gotten over in 353 pages. But careful consideration causes one in the end to cast his vote for leaving it as it is. Along with really stimulating ideas, it carries a tremendous amount of information of general use in the whole young people's field—to say nothing of the special age range with which it deals, 18-23.

The chapter on materials is alone enough to justify publication. With local church workers continually crying out for materials and asking to be directed to sources for procedures and information, this classified, annotated list is fine. At the end of each chapter there are suggestions for further study which are sufficiently thought provoking to stimulate some real results. There are simply arranged rating scales of various sorts, and plenty of sections which a leader of youth can pick out bodily and go to work with. The organization trend which is reported is clear visioned. Personally I would have been happier if the concept "church school" had been used in a more embracive sense, but that is a minor detail. In program building not only is the best known in educational procedure encouraged, but the reader is given real help in how to go about it.

Young People's Method in the Church deserves place among the rather limited group of really good books in this field.

—Walter Towner.

A New Feature

Each month the Journal will carry on this page an extensive review of one outstanding book which has significance for the field of religious education. For this issue the Board of Editors has selected "Young People's Method in the Church" by Percy R. Hayward and Roy A. Burkhart, of the International Council staff, and the review has been written by Mr. Walter Towner, Director of Young People's Work for the Methodist Episcopal Church, South.

The Junior Department of the Church School. By Una Riddick Smith. Nashville, Tenn., Cokesbury Press, 1934. 230 p. Price $1.00.

This book will meet a long felt need among junior workers in the church school. It considers in a practical fashion basic principles of grouping, housing and equipment, administrative machinery, time schedules, the observance of special days, the supervision and training of leaders, and the development of a unified comprehensive program for the junior boys and girls of the church, including activities within the home.

Mrs. Smith has had a long and fruitful experience both as a leader of junior groups and as a teacher in training schools where she has shared experiences with junior workers from all types of churches and communities. This background of practical experience has been enriched by extensive graduate study in the field of religious education. The book reflects both of these important contributions to the writer's training.

In its detailed suggestions to leaders of junior departments, it goes straight to the point with definite proposals which have been found successful in other groups. In the underlying principles and philosophy which the book reflects are found evidences of a point of view which incorporates the best thinking in present-day academic circles. To those leaders in the local church who are eager to make improvement in the general set-up of the program for juniors, and who want help in how to go about it, we recommend cordially this volume.

—M. A. J.

Inspired Children. By Olive M. Jones. New York, Harper & Brothers, 1933. 186 p. Price $1.25.

The Oxford Group Movement has already won much attention in many countries, and seems destined to attract much more before it attracts less. Sooner or later its leaders had to ask what their methods meant and how they would work when applied to children. This book is the answer.

It is written by a former president of the National Education Association. She found an answer to her own religious needs in the church of Rev. Samuel M. Shoemaker, Jr., of New York City, one of the American leaders of the movement. Later she was asked to become superintendent of the Sunday school in this church. Here she applied the Group ideas and methods to the church's program of religious education.

This book is a record of her methods and their results. Part One gives true stories of the way in which "the quiet time," "sharing," and other Group methods have helped children in personal and religious living. Part Two deals with how children learn to know God, treating of prayers, the quiet time, stories, Bible memorizing, and the meaning of religious education.

Anyone interested in the Oxford Group needs this book to help round out his study of it. The word "inspired" in the title perhaps sums it all up; these children are regarded as actually inspired by God and told what to do in problems of conduct. One's judgment of the book will reflect his judgment of the Oxford Group Movement.

To the writer of this review, the Movement has a viewpoint, an emphasis, a corrective, or a "marginal note," as Barth first described his own teachings, that the church needs and that church people, if they are wise, will gain, but because of the many narrow viewpoints and evident limitations of the Movement the church will never gain these values through the Movement itself. This judgment would give Miss Jones' book the same relative place in religious education that it accords the Oxford Group Movement in the church as a whole: the movement and the book will make us all more conscious of the reality of God and of the religious implications of everyday conduct, but because we cannot accept their ideas and their methods for doing so, they will do their work and pass on into the limbo of good things that become forgotten because of their too large mixture of error.

—P. R. H.

The Plain Man Seeks for God. By Henry P. Van Dusen. New York, Charles Scribner's Sons, 1933. 213 p. Price $2.00.

The book attempts to guide the inquiring modern mind, amidst the maze of confusing ideas about God which are current, into a reasonable and growing conception which will be rather more a practical "working idea" than a complete theology. From "the passing of humanism" through "light from contemporary science" into "the significance of values," the reader is led steadily toward a conception of "the living God" based upon sound reasoning and factual data. However, the author is not primarily concerned with factual evidences, but rather with interpretations of human experience in the broader sense. "The plain man" would need to be rather above the average man of the streets in intellectual seriousness to follow the author throughout, or he would need to depend upon his own pastor to put the excellent ideas of the book into somewhat more easily digested form. The book is a significant contribution to the volume of contemporary literature on this theme.

—H. C. M.

Evangelism In the New Age. By Austen K. de Blois. Philadelphia, The Judson Press, 1933. 310 p. Price $1.50.

A comprehensive treatment of evangelism with emphasis upon basic principles and motives rather than upon methods. However, the thorough readjustments which evangelism is making to modern trends in

thought and life are indicated. Mass evangelism under the professional is found rather heavier in liabilities than assets. The necessity of making evangelism a pervasive motive and objective in all the work of the church rather than an occasional spasm which interrupts the regular flow of the church's life is recognized.

The limited emphasis upon the evangelistic motive in the religious educational movement is deplored. It is clear, however, that evangelism as interpreted in this book and Christian education as interpreted, for example, in *The International Curriculum Guide* are closely identified in motive and spiritual emphasis.

The book closes with a treatment of the world-wide evangelistic enterprise of the church including an emphatic repudiation of the general interpretations and conclusions of the report of an appraisal commission of laymen, under the title of *Re-Thinking Missions.* —H. C. M.

Winners. By Roy Bullard Chamberlin. New York, The Abingdon Press, 1933. 186 p. Price $1.50.

Dr. Chamberlin has given thrilling accounts of the experiences of young men who faced tough situations and won out. The situations range through mountain climbing in winter, probation for a football star, turning professional (or not), a one-arm surgeon, and so on. Teen-age boys and girls will find it interesting and thrilling. Teachers will get good illustrations from it.
—P. R. H.

Out of Work. By Helen G. Murray. Boston, The Pilgrim Press, 1933. 36 p. Price 25 cents.

The Pilgrim Press has undertaken a much needed series of pamphlets dealing with social problems under the title "The Social Action Series." This pamphlet is the first. It deals in realistic fashion with what happens when people are out of work and families have to look for relief. It is not rosewater reading and will not go down easily for those who believe that "things are not so bad" and "they will be better soon." Questions for discussion make the booklet useful as a discussion outline for groups of young people. It should be widely used for this purpose. P. R. H.

From Chaos to Control. By Sir Norman Angell. New York, The Century Co., 1933. 208 p. Price $2.00.

The author's contention is that the principal reason for our present economic breakdown and chaos is the refusal of those in control to heed the clear warnings and guidance of economic experts. Our economic maladies could be cured, and in the future prevented, just as we now control epidemics through public sanitation and health regulations. The problem is not one of knowing what to do, but of creating the desire for, and confidence in, the measures which will bring relief and prevention of future maladies. Primarily it is not an economic problem but one of education.

What Is Salvation? By E. S. Waterhouse. Nashville, Tenn., Cokesbury Press. 269 p. Price $1.25.

A study of the meaning of salvation from the standpoint of psychology rather than from that of theology. Salvation is interpreted as a gradual achievement in which both the life and death of Christ are basic factors as interpreters of God's love and man's worth. A variety of types of religious experience is held to be inevitable. The interpretation is consistent with an educational viewpoint which is also evangelical and spiritual.

Know Your Local Church. By Bert Wilson. Cincinnati, The Standard Publishing Company, 1933. 262 p. Price $1.50.

The purpose of this book is to guide the minister and other leaders of the local church in making a diagnosis of the church as it is and planning a program of improvement. A three-fold standard, perhaps over-simplified to the point of missing essentials, is proposed as a basis for evaluation: the proportion of the membership participating (1) in worship, attendance, communion; (2) in work, purposeful activity; (3) in giving, practice of stewardship. The project of recording the study in a "book" about the local church is suggested. While the "conference table" method and the minister's teaching function are stressed, there is little recognition of the richness of program carried on under the auspices of the "auxiliaries" of the church, though there is emphasis upon their "competition" with the church. The point of view, church polity, and case studies throughout are those of the Disciples of Christ.
—H. C. M.

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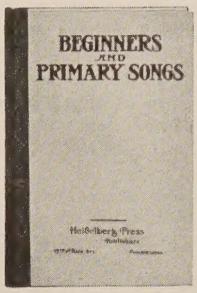

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Preaching Values in the Old Testament. By Halford E. Luccock. New York, The Abingdon Press, 1933. 332 p. Price $2.00.

The Old Testament, a New Translation, by James Moffatt, and *The Old Testament, an American Translation,* edited by J. M. Powis Smith, have made many passages of the Old Testament radiant with new meaning and freshness. Dr. Luccock has selected one hundred and forty of such passages and expounded them with his usual forceful and vivid style. These are not sermons or sermon outlines, but brief commentaries making still clearer the fresh meaning of the new translations.

The Christian Mission in the Modern World. By William David Schermerhorn. New York, The Abingdon Press, 1933. 360 p. Price $2.50.

A history of Christian missions the world round. The author, who himself was a missionary in India, presents his facts in their social setting, and this is regarded as the distinctive feature of this book. "For every area there is presented an outline of the history and the contemporary movements in which the Christian mission has its life. The endeavor is then made to set the development of Christianity in company with these other facts, showing its origin, progress, and problems."

Games and Game Leadership. By Charles F. Smith. New York, Dodd, Mead and Company, 1932. 658 p. Price $2.50.

Here is a complete manual for the recreational leader, providing help for all occasions. The book describes a total of 711 games with directions for leadership. Games adapted to various age groups, to gymnasium, play ground, school room, picnics, camps, and the parlor are included. Emphasis has been laid not so much on new or original games as upon a careful interpretation of the leader's function and method in making them successful. The book grows out of fifteen years of practice in teaching classes in recreational leadership and in leading in experimentation and demonstration. A total of 180 illustrations add greatly to the attractiveness of the book.

A History of Christian Thought. Vol. II, *The West from Tertullian to Erasmus.* By Arthur Cushman McGiffert. New York, Charles Scribner's Sons, 1933. 420 p. Price $3.00.

In this second volume, the brilliant scholarship and clear diction of Dr. McGiffert are devoted to an interpretation of the interplay of doctrine and personality in that great period of the church's history which includes such names as Tertullian, Augustine, Gregory, Thomas Aquinas, St. Francis of Assisi, and Erasmus.

The Living Universe. By Sir Francis Younghusband. New York, E. P. Dutton & Company, Inc., 1933. 252 p. Price $3.00.

Is the universe "running down" to final extinction, or is it tending toward an ever more vital and glorious future? "Let us see how matters stand. Let us gather together the latest results of science. . . . Then let us call in the aid of philosophy . . . . And, finally, let us consult also those men who from their peculiar susceptibility of nature may directly apprehend the inner workings of the world in a way not easily followed by ordinary men . . . . We should be able to reach some conclusion as to whether darkness and extinction is the final end of things, or whether the spirit is master of the physical world, so that goodness, beauty, and truth must ultimately prevail." This mixture of science, philosophy, and mysticism has resulted in a fascinating and readable interpretation of life and the universe which creates assurance and optimism regarding spiritual values. Since one's philosophy of the universe must rest in part on inference anyway, here is one worth considering. The author's long residence in India, his conviction that life characterizes other parts of the universe as well as our tiny planet, and his conviction that the universe is essentially spiritual in nature form the background of his appealing interpretation. —H. C. M.

The Social Triumph of the Ancient Church. By Shirley Jackson Case. New York, Harper & Brothers, 1933. 250 p. Price $2.00.

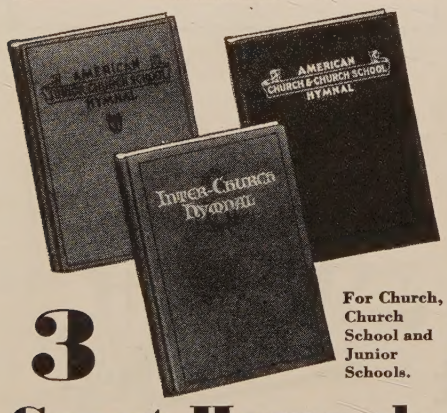
The author presents and interprets the religious, social, and political scene into which early Christianity was projected. He traces the processes through which the church, by the earnestness and industry of its members, gradually won a place of influence and finally of control in the economic, social, and political life of the world during the first four Christian centuries. The closing chapter interprets the task of a triumphant church in the modern social scene. Even as ancient Christians, so present-day Christians will change the life of our day by engaging in its many activities, seeking earnestly to discover and develop social patterns adequate for our modern complex world, but in some measure of harmony with the ideals of Jesus.

Does Science Leave Room for God? By R. O. P. Taylor. Nashville, Tenn., Cokesbury Press. 246 p. Price $1.25.

The author finds abundant reason in the trends in scientific thinking in the last two decades to answer his question with a decisive affirmative. He also finds that the God to which modern science even seems to point is a God with the attributes which an intelligent Christian theologian would affirm. God is Creator, Law-Giver, Judge, Merciful Father, Incarnate Logos, and Indwelling Spirit.

Great Christian Teachings. By Edwin Lewis. New York, Methodist Book Concern, 1933. 121 p. Price fifty cents.

This is a book for adult study classes dealing with Christian teachings concerning the Bible, God, Sin, Salvation, the Cross, Christ, Christian Living, the Church, the Future, and the Kingdom of God. In addition to the chapters on each of these subjects, there are suggested helps for the leader of such a study. The author has for many years prepared the textual notes and the expositions of the Sunday school lessons for *The Adult Bible Class Monthly.*



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